Lester Levenson 3125

[Speaker 1] (0:00 - 8:08)

We are all in the very same boat called life. We're all doing, in my eyes, the exact same thing that I did. We are all looking for the sumam bonum, the highest good, the ultimate place, the greatest happiness.

And we're about it all the time, struggling for it, struggling for it, looking for it, looking for it, wondering, where is it? Well, back in 1952, I claimed, I found a place. It's right where I am.

It's right where you are. And all this looking for it, everywhere, every day, year in and year out, is such a waste of time. Why?

It's right where you are. We're all here in this classroom called Earth, trying to discover something, the ultimate. And we're all looking for it, externally, where it isn't.

If we will only turn our direction back upon ourselves, we will discover it's right here, where I am, where you are, right in your very own beingness. I say, are you? You say, yes.

I say, that's it. Do nothing else but that, and you'll be in the ultimate good and the ultimate state of happiness. But why don't you do it?

You're so habituated into looking for it over there, over here, in him, in her, in this job, and it never is there. So we're all going through the same trip of trying to discover what is this all about, where is my happiness? And when we stop chasing after it out there, and we turn inward, we discover that all these hard, negative, terrible feelings are only a feeling, and that it is possible to get rid of these feelings by releasing them.

And all these feelings are subconscious programs, every bit of them put in as pro-survival. It's not only fear that they say is fight or flight that is survival. All our feelings have been programmed in to automatically keep us surviving.

They keep us all the time looking out there, trying to survive, keep our mind active subconsciously, 24 hours a day, so never for even one moment do we stop thinking and discover what we are. If you could just stop your thinking for one moment, you will go through the most tremendous experience there is, that you are the totality of this universe in your beingness, that when your mind goes quiet, you automatically see, I am the most terrific being there is in this universe. I am whole, complete, perfect.

I always was, I am now, always will be. So what is it that keeps us from being in that most delectable state there is? Simply the accumulated programs called feelings.

All these negative feelings have us constantly struggling to survive, have us constantly looking away from this tremendous thing that we are, and all we need to do is to quiet that mind and we become self-obvious to ourselves of this tremendous loving being that we are. How do we do it? I say it's simple.

Method. It happens to be the fastest, the most effective way there is to achieve this high state of being, where we are in total control of our universe, where every moment is a wonderful, wonderful moment, where it is impossible to be unhappy, and I say that's our natural state when these negative feelings are released. Some day you're going to do it.

You're in the same boat, you're struggling, you're doing everything to achieve that happiness, but some day you'll get it because you will never stop until you get there. But if you want to do it faster, try our way. I promise you, you'll be very pleasantly surprised.

Everything you're looking for is right where you are. All you need to do is to take off the blinders. Your vision is very blurred.

You're looking through all these subconscious programs. When you release them, your vision becomes clear. You discover you are the greatest.

You're whole, complete. You're eternal. All your fear of dying disappears, and life is so comfortable after that, and there's no struggle, no struggle whatsoever when you get these negative feelings up and out.

So I urge you to take this method. It's a tool. In one week's time, there'll be a big change in you for the better, and from there on, you will continue to get better and better and better, lighter and lighter, happier and happier, and this thing called love is your basic nature.

All the love there is in the universe is right in your basic nature, and you'll discover that happiness, your happiness equates to your capacity to love, and conversely, all your misery equates to your need to be loved. Just love, love, love, and you'll be so happy and healthy and prosperous. But again, you need to lift out these non-love feelings.

So again, I urge you to try our way. I promise you, you'll be very satisfied.

[Speaker 5] (8:10 - 8:16)

The title of this session is Experiencing Truth, recorded February 4th, 1965.

[Speaker 1] (8:17 - 43:50)

All we need to do is to let go of our concepts of limitation, and what's left over is the natural, infinite, unlimited being. Sometimes this subject is called truth, sometimes God, metaphysics, but actually it's a subject that every human being, whether he's aware of it or not, is trying to learn, and that's why I like the word happiness instead of God, infinity,

truth. This thing called happiness is the very nature of this unlimited being, and every time we're happy, we're allowing a bit more of this unlimited being to express itself, to come out, or we're cutting off a certain amount of limitation of that infinite being, and then we say, I am happy.

There is no happiness that isn't a feeling of your real inner self. That's what it is. Therefore, I call the subject sometimes happiness, that the goal is to attain a continuous happiness with absolutely no sorrow whatsoever.

When I define the word truth, I say truth is that which never changes. This constant state of happiness never changes, and as I said before, I like to make this practical. What is it that never changes?

Beingness just be's, it doesn't change. Existence just exists, it doesn't change. So truth is beingness, but it's beingness being all beingness.

It's the very beingness that you are when you use the word I, with nothing added to it, just the word I, that feeling of I, that's your beingness, that's infinite, that's unlimited, until you put concepts of limitation over it and hide it. So the top goal is beingness being all beingness. When we recognize that you are me, or that I am you, I am all beings, as you let go of the concepts of limitation, this thing comes about naturally.

Another thing that doesn't change is awareness, that is aware of all awareness. That's the ultimate, can't change anymore. Consciousness, conscious of all consciousness.

This infinite being, what some people call God, we are experiencing all the time, every moment, by just experiencing our beingness, but we limit it to this body and this mind, but that beingness is actually infinite, that awareness is infinite, and all we need to do is let go of the concepts that limit it. Now the first major wrong step we make is to say I am an individual separate from all beingness. Then we have to create an instrument to be separate with, and that's the mind.

The mind reflects back to us as much as this infinite beingness as we want it to. That reflection is cut more and more the more we take on concepts of limitation. We cannot grow into this infinite being because we are that here and now, but we can let go of all concepts to the contrary.

Now the reason why some of you have been so happy for a short period of time and then all of a sudden it seems as though the sky fell in is only because you were able to perceive this infinite being that you are, but you weren't able to keep out all the accumulated concepts of limitation from the past that prop up every now and then. Every time a concept of limitation comes up you're not infinite anymore and you're miserable. Unhappiness is a restriction upon being totally free, unlimited.

So these patterns of thought from the past, their tendencies, predispositions now, they

prop up even after we've seen very deeply this inner being that we are. So what we need to do is to keep throwing off these limitations as they prop up until there are no more. Then what's left is the infinite being that we are.

But the thing to do is to keep throwing them out until there are no more. Now some of us have been accumulating these things for tens of thousands of years. So they die hard.

They don't go very easily. However, being unlimited, infinite beings, by sheer power of will, a few people can just like that throw them all out. It happens occasionally.

Or maybe a few dozen people each generation do it in the entire world. They are the so-called masters. They recognize that they are not limited by the body-mind.

They consciously exit their body when they die, which allows them to come back in a body or not to come back in a body as they choose. The great leaders, the great spiritual leaders, are those who have chosen to come back in a body. They didn't have to.

The rest of us must come back by force of habit. We have a desire for things here. And so we come back here.

Desire is the only thing that keeps us coming back to this state of life, which is the most difficult possible state to any being, is the state we're in now. But as I've said, because of that it affords the greatest of growth. It's the postgraduate course.

We pass this course, we get our wings, our degrees. So even though it's extremely difficult, it's a tremendous advantage to be here. Although it doesn't look that way until you understand this.

It looks more like a hell than a heaven. That's because of limitations self-imposed in the past that have now been relegated to the unconscious part of us. We've put it in back of the mind where we don't see it for the moment.

But all those concepts of limitation are there and are effective and keep us confined, pressed down, bottled. And consciously we want to be free, freer than a bird. And so there's a conflict between this conscious desire to be free and the unconscious concepts of limitation.

And you feel unhappy. You don't see it because it's unconscious. There's two ways of licking that.

One is make the unconscious conscious and when you see it, throw it out. There's an easier, faster, better way by getting quiet, by turning your mind within yourself, asking, who am I? What am I?

What's this world? What's my relationship to it? If you will stick with those questions, you will see this infinite being that you are.

It's not easy because of the habit that's been going on for millenniums. It takes a tremendous desire for this truth or whatever we're seeking to accomplish it. Most of us get the desire from being beaten so hard by the world we finally get up enough gumption to want this.

And then when it begins to make your life happier, then you want it because you know this is it. There's no top limit to happiness, to joy. And when you experience some of this joy gotten from going within, you will always want to reestablish that very happy state, which is the natural state.

No matter how much you'll get away from it, sooner or later you'll be back on a path trying to establish the constancy of this happiness. The basic law in this universe is harmony. God is absolute harmony.

When we are in tune with the universe, our life is completely harmonious. No effort is required to do anything. Everything falls perfectly into line.

When we see God as all and we know God is harmony, everything is in harmony right now. And to the degree we accept that is the quickness thereof. Another way of putting that I guess is to see God in everything, in everyone, everywhere.

God is beauty, harmony, rightness, everything good. And accept that. And then allow this God principle to arrange things for you.

We have to get our little selves out of the way. The sense of egoity. I am an individual, separate, and I've got to do things.

It's what makes all problems. The moment we let go of that sense of egoism, let it be God's world. Let God do it.

He knows how. When we do that, everything falls into line. It can be a court trial.

It can be anything. It can be a sick body. The moment we accept that principle, everything harmonizes.

Radical reliance upon God will do it. Let go and let God. I moved unusually fast because either I got the answers or I was finished.

But the method that I used happened to be the very highest possible method. Who am I? That was the driving question.

Who am I? What am I? I was so determined my mind was concentrated.

And when your mind is concentrated, the answers are there. A concentrated mind is a mind that keeps out extraneous thoughts, holds only the thing you're interested in. And when you do that, the answer comes.

Thoughts will come in. When a thought comes in, say, to whom is this thought? Well, the thought's to me.

Well, who am I? And you're back on a track again. In this manner, you can keep knocking out these thoughts.

If you'll continue that, you'll reach a place where the thoughts don't come in anymore and you're free of thoughts. Many of us have experienced it for a certain length of time. It's a feeling of complete at-oneness with everything.

It's a feeling of no otherness. It's a feeling of very profound peace. Even though there's activity, you see no action.

Everything just is. The very top state is one of very profound peace. See, first it's an exciting joy.

Then it's a very exuberant joy. You can't contain it. It begins to hurt because it just swells up and wells up all the time.

It can get to be annoying, and yet it isn't because it's tremendous amounts of joy coming up. Then it moves to a higher state of peace. That's why the Bible says, it's the peace that passeth all understanding.

It's a very deep, wonderful, profound peace. It's the most delicious thing there is, but you can't describe it. Peace is the word that comes closest to it.

You see, because these states are not ordinarily experienced, there are no words for them. First, it's feelingness. It is feelingness.

Then, when it goes on, it turns to beingness. When you first get interested in this path, everything is thought, thought. It's all mind-thinking.

Then thoughts take on a certain feeling. It's like a thought and a feeling at the same time. It's a thought-feelingness.

As you move, you get into the realm of feelingness. Then the step above that is the realm of beingness. It depends on where you are as to whether it's feelingness or beingness.

Actually, everyone in his every act is seeking his real self. You will never, ever be satisfied until we reach that state of knowing ourself. I try to bring out the very highest of teachings.

I like to start from the top. If we ever expect to know the truth, we must start with the truth and reason from there. We can't get to the truth from the falsity, the lie, the reality of the world as most people see it.

If we try to grow from this world up to the truth, it just won't work, because we're starting with the lie and trying to reason from there. We must start reasoning with the truth. Now, the truth is the absolute one, the changeless.

That which never changes is true. If it changes, it wasn't true in the first place, it changed. So we define truth as that which never changes.

So if we reason, we should start with the one infinity as being the all and reason from there. Now, as we go on, I believe the various methods of seeing our ego will come out. And the general method we have used has not been my talking as much as my answering questions.

And if I answer a question, I always try to answer by letting the answer come from within. And if I do that, it will bring out the ego behind the questioner. Or sometimes we'll put the questioner right into the cell.

And very often the answer is put in such a way as to provoke thinking rather than answer the question. Unfortunately, we all know that questions can't really be answered for us, that each one must answer the question himself or herself. So my method of answering questions very often might seem kind of odd, that it's not direct, it's roundabout, or it's provoking.

But the purpose is to make obvious to the one asking the ego motivation or the ego, so that he may see it, and if he chooses, let go of it. When I come in, I sit down, I just know I have the conviction that thou art that. And to the degree that I have this conviction, to that degree I help you be in that mood, in that state.

Now when we are in that state, we should recognize it. We should get to know that that is a very high state. And we shouldn't try to relate that to our ego world, it just doesn't relate to it.

It's a calmness, it's a peace, it's a very delightful state, and there's no sense of doing this, having this, when we are in that state. It's just being this. But that is the experiencing that we need to establish more and more, until that is full and complete and only.

And that's what's called full realization. Another point about our teaching is we like to get all the mystery out of it, because it is basically so simple. Thou art that, stop trying to be not that, is the basic teaching.

If we can recognize that state for what it is, we will get to the place where that remains, and then we automatically do have talk and so forth. And we no more associate ourselves with the doing this, having this, and so forth. But the silent teachings are the most effective of teachings, and this is the teaching that all the gurus give.

This is one reason why they're mostly not embodied, because when they are embodied, most of us attribute egoity to them, because they have a body to us, and they eat, may sleep, and so forth. When they don't have a body, we give them more credit that is due them, and they try to teach us via the silent method. And to the degree that we can accept it, to that degree we receive it from them.

It's the stilling of the whirlpools of thought. It's quieting thought. When there is no more thought, that is called realization.

All thought is motivated by the ego. When there's no more ego, there's no more thought. It's the ego that, being separate from the all, thinks it needs things.

When we are the all, there's nothing we need. If there's a desire, there's something we don't have. That's the ego.

So it's the ego we need to let go of. Now the reason why natives who have no understanding of truth can use miracles is that each one of us has our base in God. Each one of us is the infinite, limitless being that we are.

And therefore anyone can tap that sword. But as we grow towards mastership, we become more and more conscious of this. And then we can use this with far more ease, and to a much better direction.

But I want to get back to the basic point of the evening. To get this realization, we must peel off the thousands and thousands of layers of negative thoughts that we are not a master. All these concepts of limitation are now with us in what we call our subconscious mind.

The subconscious mind is nothing but all the thoughts we have that are not looking at right now. Through necessity or convenience, we have set up that mechanism of taking all the thoughts we are not interested in at the moment and pushing them to the background, which we call the subconscious mind. But unfortunately, the subconscious mind is active whether we look at it or not, and is effective, and is holding us down, even though we know we want to be totally free.

We are not able to move into it immediately because of the accumulation of all these thoughts that we have pushed into the background and call the unconscious mind. Now the way to undo this, as I said, is start with one habit. Begin breaking that habit tomorrow.

When you succeed with that one habit, take another habit. You discover that there are hundreds and hundreds and hundreds of habits that we are enslaved to, and that each time we let go of one habit, we are a bit freer. We are one step closer to full freedom.

I like this method of habit breaking because there's nothing mysterious about it. It's

simple and it's easy. Because ego-wise, we don't like to attack our ego.

We don't like to let go of the ego. But we can always take a habit that isn't a small habit and begin changing it. And the moment we do that, we are doing away with a bit of ego, and therefore the drive in us for the self becomes a bit stronger.

And as we go along with this method, we gain momentum, we gain strength, and then we move into what is called prophet's discipline, where we can start not eating when we're hungry, and then eating when we are not hungry, not going to sleep when we're tired, and going to sleep when we're wide awake. This is a deeper layer of habit that we can attack. To use this method and to suffer under it is wrong.

If I am a habitual smoker, and I say, well, I'm not going to smoke, and it just bothers me no end, I would be better off smoking than going through a constant trouble and struggle and negativity of thought, of wanting it and not having it. It would put me down rather than up. But when I start with a small habit of taking a different street, of doing something small, doing away with a small habit, then I find out that I am capable of breaking a habit.

And each time I break one habit, it's easier to break the next. And then someday I can attack the smoking habit. I think the one we're on today is the easiest one so far, and it's one that everyone can use every day.

And if we start today, we are starting with definite steps on a road to freedom. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

There is no difference between in and out when we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference, no differentiation. But again, I repeat, the prime thing we could do is daily do something toward becoming freer, toward letting go of a bit of ego.

Where the ego rises not, there is the infinite self. Anytime you're in a state where the ego rises not, but there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are. But daily, we must begin to let go of this ego.

Daily, we should let go of habits. Daily, we must become freer and freer, until we get to the point where we see these things, that we are this infinite being. And then, in one lump sum, we drop the whole thing.

At first, it's a chipping away, doing away with bit by bit, until we get a clear enough sight of who and what we are, so that we use our will to drop the whole thing of limitation. And

from that point on, we are eternally free.

[Speaker 5] (43:50 - 43:57)

The title of this session is Your Path to Happiness, recorded June 7th, 1966.

[Speaker 1] (44:00 - 1:16:31)

There are two laws that will cover all behavior. And I say, if you'll use these two laws, it'll lead you into full realization. The first is an attitude of harmlessness toward all beings.

And the second is the law of mutuality, that any behavior, if agreed to by both, is correct. If one doesn't agree, the other should not try to make the one do it. For instance, I want to go to the movies.

I say, come on, let's go to the movies. And you say, no. And I say, well, why not?

Come on, you should go. So that's wrong on my part. If you don't want to go, I shouldn't want you to go.

It's only mutual if we both agree on it. There is no act that cannot be used for helping one grow on a path. And it must be a full-time thing if we want to get realization.

It can't be a weekend or a one hour in the evening, one hour in the morning thing. It must be all the time. Relatively speaking, there's little growth until the subject is every minute, every day.

The happier we are, the more we are dwelling in God, in the self. We falsely attribute the happiness to the person out there or the thing out there. But what actually happens is, is when the person or thing out there satisfies our desire, we stop thinking.

And when we stop thinking, we feel good. When we stop thinking, we are being our own self. So someday we all discover that the only joy there is, is the joy of our beingness, of our self, which we before attributed to people and things.

All right, knowing that, when we know that point, that the only joy is our very own self, it follows that the opposite, misery, is just ego, and more specifically ego, frustration. We have desires. We want things.

We can't get them. We feel unhappy. So all misery has its source in the ego.

All happiness has its source in the self. Now this can be used 24 hours a day for growth. As I said before, the only growth there is, being that we are now, we always have been, we always will be this infinite self, it is changeless, perfect.

So the only growth is we cannot grow into the self, because we are that. But we do grow out of the ego. The only growth there is, is letting go of the ego.

So to use this concept of happiness versus misery, every time we are unhappy, if we just assume that, well, this is, has its source in the ego, we may then look for the source of the misery, and when we discover it, we automatically let it go. The only reason why we don't let go of misery or can't, is because we don't see the cause of it. When anyone sees the cause of the misery, he lets it go, naturally.

So if we hold on to that concept that all misery has its source in the ego, we can use this as a method of growth, by looking at, every time we are unhappy, looking at it, but with the desire to let it go. All right, now looking at it is not so easy, because we must learn how to look at it. When we are unhappy, we should look within for a frustrated desire.

This is the source of all misery. We had a desire, and it's selfish. We wanted something, we couldn't get it, therefore we're unhappy.

So every time we are unhappy, we should sit with it, look at it, see its source in the ego, and when you see the source of it, when you see that desire being frustrated, you'll automatically let go of it. And by doing so, you're letting go of a bit of ego. Continue this, and you'll get full realization.

You'll eliminate the ego. This can be used every day. If you try it, you'll discover that it affords very rapid growth.

When you're miserable, get quiet, look within, look for the desire behind it. When you see it, you'll automatically let go. There's another side to desire called aversion.

Things we dislike, we have aversions to. But an aversion is a desire not to have. So even an aversion is a desire.

It's a desire not to have. So to sum up what I've just said, a very rapid means of growth, one that could give us full realization, is simply looking at our joys and sorrows. Looking at the sorrows, we look for the ego source of it, the desire and its frustration, and when we see it, we automatically let go of it.

By so doing, we let go of a bit of ego, we keep it up, and eventually there's no more ego. Now it's also good to approach it on the other side, on the happiness side. If you'll study your happiness, you'll see that the more you are with the Self, with a capital S, or the more you are with God, the happier you are.

When we see that our happiness is nothing but being that which we are, we will automatically try to just be what we are, more so. So we may also look to the happiness, discover what that is, and find that it's simply our very own beingness, and that will encourage us to just be what we are, really, more and more. So these two big things in life, joy and sorrow, can be used every day for growth.

Now we, since we all know it, if we don't use it, I say it's only because our desire for the

world, our desire for misery, is greater than our desire for this infinite joy, and that we hold on to that desire merely by habit. And I also want to repeat something else that I said, that this path has to be a full-time occupation. It cannot be part-time.

We must be with it 24 hours a day, if we expect realization. It matters not how busy we are in life, if we have the right attitude, if we have that seeking attitude all the time, we will be doing those things that will be leading us out of this confinement, out of the trap that we've gotten ourselves into. It must be 24 hours a day.

Now when I say 24 hours a day, that includes sleep. We carry into our sleep the stream of consciousness of the daytime. What this stream of consciousness is when we fall asleep, it so remains during the night.

If we're intensely on the path during the daytime, we actually grow during the night. Our dreams will change. Instead of having horrible dreams, they'll become good dreams.

We'll even meet higher saints and sages in our sleep state, in our dream state. We will get lessons from them in that state, sometimes more easily than in the waking state. But growth does go on during sleep, if we make enough effort in the waking state to make it all the time.

So growth can be 24 hours a day, and should be. And to what realization it must be. So to repeat what I said, to attain this unlimited happiness, the direction is pointed out to us.

We must take it by going inwardly and rediscovering this wonderful, unlimited, ever joyful being that we are. The time it takes us to do this is determined by one thing only, the intensity of our desire for it. If we are convinced that our joys lie in the world, we will never ever attain this happiness.

We will always be with much misery. But when we accept and then begin to prove that the joys are just our natural state, are not attached to anything out there, then our life begins to become more joyful, and we can, with more conviction, take the right direction. It seems at first the thing that drives us in this direction is the thing called misery.

We go so far in the wrong direction, we just can't stand it anymore. And because of the misery, we are driven to seeking happiness elsewhere than in the world. When we begin to receive the fruits of our search, and we begin to feel these joys that we never experienced before, then the mere joy of the path is what will give us the intensity of the drive in the right direction.

We also discover that this path cannot be a part-time thing if we really want to make it. We have spent so many centuries, so much time going in the wrong direction, that it takes a superhuman effort now to redirect us into the right direction. So again, the whole thing is simple.

We are that infinite, unlimited joy we are seeking. We are that God that we are seeking. We must turn within and discover that.

When we do, we know it and we hold on to it. Then we go through the process of continuing the elimination of all the concepts of limitation, all the ego concepts, until we are fully established in that high, exalted state of beingness. I believe the only reason why I should be here is to help.

That if I can't help, there's no reason for my being here. I believe every one of us have been with the path quite some time. I wouldn't like to be in a position where I'm talking about the subject.

Talking about the subject is an obstacle on the path. What should happen here is that each one moves forward and very definitely moves ahead. If that doesn't happen, I see no reason for my being here, because we can all read almost everything I'll say.

You can read it in books, down somewhere. There's nothing new on the subject of truth. It's eternal.

It always was, it always will be the same. So the thing that's different, or I hope is different, is that there is something affected here. That something will happen to give us more realization than we had before we came here.

I believe the general approach to the subject that I have is called Advaita, or in English, non-duality, which can also be translated as oneness. And that there's only one singular method of growth. That that one method of growth is letting go of our ego.

Now, egoity is a sense of separation. I am an individual. And once I become an individual, I am separate from the whole or the all.

This sense of egoity is what starts all our trouble, all our delusion. So we must get back to the place where we again see that we are the only one with a capital O. In truth, there's no such thing as growing into full realization.

And that is because we are now, we always have been, we always will be that infinite being called God or the self. That's one thing we cannot get away from. We are that.

I am then I am. That's the changeless part of us. We cover that over with a sense of being a separate individual.

So growth consists only of letting go of our ego. And I hope that through these meetings, we do that more, more so than we have done before. We are that infinite being here and now.

We are blinding ourselves to it by saying, I, the infinite being, am a limited ego. I, the infinite being, am separate from the infinity. We must change those concepts.

Let go of them. I hope to bring out ways and means of sensing the ego operating in us. Ways and means that we can use to point out to ourselves when we are being ego motivated.

And each and every time that we are, if we let go of it, we are letting go of a bit of ego. If we keep this going from here until the end, we eventually get to the place where there's no more ego left. And where the ego is not, there God is.

There the infinite self is left in its pure, pristine beingness. So all we do is remove the cover. If we lose our sense of equality in the state we're in now, we save ourselves millions of years of growing on the higher planes.

To be in a higher astral realm, or a causal realm, or the highest of realms, we still need a sense of separation, a sense of egoity. We need a sense of a higher body. And one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home.

Right to the very top. Even the gods with the small g, the angels, cannot do what we can do. We can go all the way by completely losing the sense of being an ego.

There are two ways of growing. One is eliminating the negative. Going into the mind, seeing the cause of the problem, which originates in a thought sometime in the past, or many thoughts.

And when we see this thought, when we bring it up into the consciousness, we naturally let go of it. We see how silly it is to hold it and correct that behavior. However, the better way is to quiet the mind and to see who and what you are.

I am that I am. I am he. All right, now I'll take up a step below where I was talking.

This so-called apparency called the world. The world is only an illusion that we created. Someday you'll discover that you created this entire universe.

The method of creating is by first creating what we call a mind. We create our mind, which is nothing but a composite of all our thoughts. And thoughts create the material world.

Every little thing that happens to each and every one of us is created in our thinking. We set up a thing called time, which makes it even more difficult to see things, because we think now and things might happen years later. But the only creator there is, is the mind.

Your mind. Is God a creator? Yes, because you are.

Thou art that. You set up a mind and a mind creates. It is good to discover that everything happening is caused by our thinking.

Everything that happens to us is created in our own thought. It's a stepping stone toward realizing that we are the creator. First you discover that you created your trouble.

Then you discover that you can create good things. Then you discover that you can create anything you desire. After you've discovered that there is nothing that you cannot create, you're still unhappy.

The reason being that you have separated yourself from the One. So then you try to control the mind. You have already gained control over matter.

You control the mind in ways like, if you have pain, you don't feel it. If it's cold outside, you feel warm. If it's hot, you feel comfortable.

This can't be done mentally. This is in the line of getting mental control. When the mind is really controlled, then you'll eliminate the mind.

When the mind is eliminated, there's nothing left over but the infinite self that you are. So we start by becoming masters over matter. Then we become masters over mind.

Then we become masters. So if there are any problems that remain, they only remain because you are holding on to them. The moment you let go of them, they are gone.

If you tell me that isn't so for you, that isn't true. The truth is you're still holding on to it, telling me that it doesn't work. Now trying to get rid of a problem is holding on to it.

Anything we try to get rid of, we are holding in mind and therefore sustaining that problem. So the only way to correct a problem is to let go of it. See not the problem.

See only what you want. If you would only from this moment on see what you want, that is all that you would get, what you want. But you hold in mind the things you do not want very strongly.

You struggle to eliminate the things you don't want, thereby sustaining them. You should have only one desire, a desire for complete liberation, complete realization. Any other desire will keep you in trouble.

We should try to let go of all desires. We should not try to fulfill any desire. Every time we fulfill a desire, we strengthen that desire rather than weaken it, which I believe is obvious from all of it.

That we never satiate desires. The more we try to satisfy them, the more we want of them. So it's better to not satisfy desires.

And by doing so, the mind gets quieter. When the mind is quieter, we have a better chance to see the truth. When we see the truth, we scorch the desire.

And this is the better way, actually the only really effectual way of getting rid of desire. When you see the truth, desires are scorched. Because a desire is trying to be your own real self through some indirect means, through some person, through some thing.

When you see this, you let go of these silly desires, because why struggle through an indirect means to be that which you are? The indirect means cannot make you what you are, so it's fruitless and extremely frustrating. Therefore, we have this frustrated world.

They're all trying to satisfy desires. It's absolutely impossible to do it. And they go on and on, lifetime in, lifetime out, until we recognize that desires are our enemy.

Desire is an admission of lack. If I am the infinite one, I desire nothing. I am the all.

You must get back to that state by behaving as one would in that state. The greatest behavior that one can perform is living as a fully realized being would live. Try to attain the desirelessness state.

Try to attain the state of dispassion, no attachments, no aversion. Try to attain the state of equanimity, a feeling of equal mindedness toward everything, everyone. Acting this way will push us toward being that way by eliminating the effects out there.

We help to eliminate the cause.

[Speaker 5] (1:16:34 - 1:17:54)

In 1952, a physicist by the name of Lester Levinson discovered a way to free himself from all limitation. Prior to that time, he had been very successful, but he suffered from the physical and emotional ill that so often accompany worldly success. But since his discovery, he's enjoyed perfect health, peace, and happiness right up to this day.

His peace and joy are very evident to those who know him. His mastery of life has become legendary, and his compassion for others has led him to help many people toward achieving the same peace and happiness that he enjoys. Between 1964 and 1972, Lester spoke to many groups, some of whom recorded his talks.

This special cassette program includes 11 of those talks. The delivery style of the talks is deliberate. By the time these talks were recorded, Lester had learned to speak in a manner that would draw attention not to him, but to his message.

As you listen to his message and begin applying it in your everyday life, you will discover it to have a quality and power well beyond even your highest expectations. The title of this first session is The Ultimate Goal. It was recorded September 28, 1964.

[Speaker 1] (1:17:57 - 1:29:16)

The thing that every one of us is looking for in this world is exactly the same thing. And

what is it that we're all looking for? Happiness with no sorrow.

A continuous happiness with no taint whatsoever of sorrow. All right, this being the goal, why is this the goal? The reason why this is the goal is because unlimited happiness is our very basic nature.

This is the real natural state before we encumber it with limitations. Now, why is it that most of us don't have this continuous happiness with no sorrow? There's only one reason.

Being this infinite being with infinite happiness, we do away with this joy, this happiness by saying first, I am an individual. Then I have a mind. Then with this mind, which is nothing but thoughts, we start accumulating thoughts of limitation.

I have a limited mind, body with all sorts of trouble. In this manner, we take our unlimited beingness and we limit it to the extreme. Now, the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitation.

Once we are led to seeing that this is our natural state, then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all. Eliminate that and you eliminate all trouble, all limitation, all sickness, all poverty.

Saying that on the opposite side is saying, let go and let God. It is not I but the Father who worketh through me. We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line.

Now, this is all very, very simple. If you want complexity, you'll never see simplicity. But this must first be accepted.

Once this is accepted as the overall way, we do not find it easy to accomplish it. We don't find it easy because we have a process of past habits that have been established over thousands and thousands of years. And for some silly reason, we like these past habits of trouble.

And so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior, unconscious or subconscious.

We go on and on and on repeating all this behavior of limitation automatically, calling it unconscious. Now, the unconscious mind is only that part of the mind we refuse to look at. When our desire is strong enough, we will dig up this unconscious habit and begin to let go of it.

There is no growing into the natural being that we are. That being is perfect here and now. There is only letting go of concepts to the contrary that we have troubles, we have limitation.

Anyone who says I have trouble is just in their mind. That's the only place where it is. Because you can't see anything anywhere else but in your mind.

Whatever you look at, whatever you hear, whatever you sense is through your mind. That's where everything is. Change your mind and everything out there changes.

Change your thinkingness and you change the world for you. So the way, the path is simple. The method of undoing it is not easy because of past habits.

We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth. This desire must be stronger than the desire to make this world real.

Rather than, it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in the night dream, we have a body. There are other bodies. There's action, interaction.

There's good and there's bad. And so long as we remain in that night dream, everything there is real to us. When we awaken from the night dream, we say, my gosh, it was just a dream.

It never happened. And exactly the same way we awaken from this dream called the waking state, we see that it was only a fiction of our imagination. It was only a dream.

And we let go of it, box, stock and barrel. Then we call ourselves fully realized. Actually, we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands it, at least intellectually. All right, if you understand it intellectually and you are not able to use it, it's because you're not looking at yourself honestly, truthfully, with deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind. When we're able to get the mind totally quiet, what's left over is the infinite self.

Every thought is a thing of limitation. Therefore, when we quiet the mind, this infinite

being that we are becomes self-obvious to us. We see it.

We recognize that we never were that mind, that body. And from that moment on, the mind and body has no influence upon us. It just goes its way.

It just keeps floating through life in sort of a hazy dream that has no effect upon us. So the very best method of all methods is to quiet the mind, to seek the being that you are, to pose the question, who am I? And if other thoughts come in, ask to whom are these thoughts?

And the answer is to me. Well, who am I? And you're back on the track.

Who am I is the final question that everyone answers. So why not begin with the final question? All methods get to be the same as we move toward the top.

We simply quiet the mind, eliminate thoughts, get the mind quieter until the mind gets totally quiet. What's left over is our glorious infinite self.

[Speaker 5] (1:29:21 - 1:29:27)

The title of this session is Having It All. Recorded July 4th, 1966.

[Speaker 1] (1:29:29 - 2:13:07)

The path we're on is from here on until we make the goal. That's the first point I'd like to make. We're on this path until we are infinite.

Second, we can do this this lifetime. Now, generally it takes many, many, many lifetimes for the great, great majority of people to make it. However, we can do it this time for two reasons.

First, we are an unusual group. Second, we have the right direction to make it this lifetime so that if we ever come back in the future, it's by choice. It's not by necessity.

Usually those of us who want to help others to that point will come back just to help others. But that's a matter of individual choice what we do. The main thing is to achieve that state.

Now, becoming master over life is really a basic and necessary step through which we learn that we are not, we are not the victims in life, but we are the masters. After we master the ways and means of making our environment the way we want it, then we look beyond. No matter how haphazard we make our life, if it's involved in livingness itself, it'll never satisfy us because our real state is that of being infinite.

And being happy in life and living has limitations. Are there any questions on that? I've sort of brought us up to date.

Now I'll go into what I think should be our direction in the future. We have to become more universal. We should let go of our own livingness to the point where we can live outwardly more for others.

If we are universal beings, we must be universal beings. Every human being is me, is the way we should feel. You are me.

It's the attitude we should have toward all people. Now I use the word attitude. We can't help the world by giving them things.

It's just too much needed. But we can give them that which is much more than things. We can begin giving them the knowledge that we are getting.

And our attitude should be one of wanting to help everyone who wants help and never helping those who don't want it. That's imposing upon us. We should try to help just those who cross our path.

We don't have to extend ourselves outward into directions because people will just fall into our lives. They'll ask us questions. And as we give them the answers, we find that certain people will feel that you aren't giving them the right answers, that you aren't helping them, and they'll ask more.

And it's really an obligation to answer questions of people who come to you sincerely, seeking the right direction. As we begin to live outward and think less of our little self and more of the other one, we are helping no one but ourselves. The world sees it differently.

They would probably interpret it as we helping the other one. But there's no other one to help but ourselves. And actually, we get the greatest benefit.

And we'll never make it unless we have this feeling of compassion, of oneness with everyone, with a wish that they too know what we know. So to repeat, we have gotten to the point where we have learned how to control life and make it happier. Now we should try to make it happier for others who want it.

This does not mean stopping our own growth. That we never stop. We keep working for our own further growth, but at the same time we help others.

Every living soul wants to keep their own happiness. Happiness. Therefore, if you would expect it, it would come to you.

Expect peace and I help you. Expect to want to help people. Find this peace.

Define, you spoke of love and compassion. Define what it means to you. Well, love is only understood when you love.

Compassion is understanding what the other one is going through. Compassion is understanding what the other one is experiencing. But the emotional part sort of comes automatically if you live to see the other one happy.

Practicing that way of life would bring tremendous amounts of happiness. The basic point I tried to get across was what to do now that life has become happier. And the next step is to live more outwardly if you can.

Live for others. Live more for others. This is another way of saying see God in everyone.

See them as perfect. Then you help them most. Feel that everyone is you.

Because there is only you. There is only God. And God is that which I am really.

The basic absolute truth is what? There is nothing but an absolute perfect oneness. That is I.

Someday you reach a point where you just think and things happen. Someday you go beyond that. You just know the perfection and there is nothing to think about.

Everything is perfect. Therefore, there is no thought required. Everyone makes it.

Everyone does. But in terms of time as we now know it, the great, great majority will make it in over a million years from now. And we can do it this lifetime.

And we should. We are all moving in that direction. The very greatest of the sages are still here.

Some embody, some not embody. Leading us on whether we are aware of it or not. And all we need to do is to open ourselves to their help which is the most powerful help there is.

And we will get full realization this lifetime. I try to follow them. If you follow me, you are following them.

I take my guidance from them through me to you. So we are all moving in that direction. But this group is moving much, much, much faster than the great majority of people are.

Imperturbability is an indication of how far we have gotten. Can I be disturbed? Can I be annoyed?

If I can, I must eliminate that. We should get to the place where no one and no thing can annoy us. But effortlessness does show how far we have gone on this path.

But I think a better indicator is peace. How peaceful am I? The greater your peace, the further you've gotten.

Your attitude should be the same for good and bad. If it's good or if it's bad, where is it? It's in the world of limitation.

We want to transcend limitation. The good thing is the other side of the coin of a bad thing. It's all in this dream world, illusory world of limitation, good and bad.

So after we learn how to make our life good, then we could look upon good and bad as the same thing. It's the opposite side of the same coin. It's all part of the illusory world.

But our attitude toward the world is expressed in the highest in what I said about the body, what I said about accepting good and bad the same way. What is it good for? What is it bad for?

It's fine. Things that are good and bad are for the body, aren't they? But we are so much more than this body.

We are immortal. We are perfect. So these things don't touch us.

Our attitude should be the same toward good and bad. Have an attitude of it doesn't affect me. I'm eternal.

I'm immortal. Nothing can affect me. So that attitude toward the flat tire should be applied all the way up to the body.

We have been making life better. Now that we can do that, we shouldn't care whether it's better or worse. Because we are not it.

We are not limited by it. Our attitude toward good and bad should be the same, right? Do not identify with what's happening out there.

It's all in my own consciousness. So what's the difference whether I think a good dream or a bad dream? It's all my consciousness.

It's necessary that you apply what you learn. You have to do it. I can't do it for you.

I'm just pointing out the way you should go. You have to go it. Therefore I have to step away so that you can swim on your own.

I'm telling you how to swim in the right direction. You have to do it. If I were to stay, you would develop a dependency relationship.

You would feel good while I'm around. You would unconsciously attach that to me. You would not do on your own nearly as much as when I leave you and come back in and out.

I give you the theory. You get your lab course when I leave in the world. I leave you and the world bumps you.

Every time it bumps you, it makes you think. You think in this direction. But what you read is also true.

You do need the assist, the confirmation, the re-establishing of the basic truths and directions. But you get that each time I come. Someday there'll be no need to listen to anyone.

Also there's only a certain amount that we absorb at a time or each time. Now there isn't a time that I don't give you the whole thing before I leave. Many times, right?

The whole thing. But it takes time to digest. It takes time to work it out in practice.

So I say, you're getting an excellent way of my coming and going. There's no dependency relationship set up. And this dependency relationship is a thing that happens when people are with a teacher all the time, which holds them back.

Now what I'm saying might not be 100 percent so. If we had a set up where we all lived together at one point, actually all lived together right in the same place, this teaching could go on all the time. You would get your practice working with each other like you and Ken sometimes would.

You would practice letting go of those feelings of opposition until there was none. In other words, the world would be right with you and your friends. See, the way out of the world is through it.

Isolation isn't good until you have completely renounced the world, until you have gotten to the place where you see nothing in the world that you want anymore. You know that your happiness does not lie in the world. Then isolation is all right.

You have no more desires for the world. Then you may isolate. But until then, growth is faster and better in the world.

Should you isolate before you reach that point, you are escaping. You're running away from the world. And that's very bad.

But it wouldn't surprise me someday to see us all living together in one place and this growth going on all the time. The only growth there is, is ego elimination. Die until the little self, then the infinite self is there.

The infinite self is always there. There's never a time when you are not a full master. That's perfection.

That's eternal. That can never be changed. But your point of view, your identity with it, you can change.

Because being infinite, you have no limitations. And therefore you can assume

limitations. But it's only an assumption.

It's only an apparency. It's not real. So we should die to the little self, the ego.

When we eliminate that, this infinite being that we are becomes self-obvious. It's there all the time, just covered over by concepts of limitation, which are only ego concepts. I say never forget God.

Always keep in the background, if not the feeling of God, the question, who am I? Or always keep in the background, I am not the doer. It's the body that's doing this.

I am the witness. Be the witness. And in that way, growth goes on all the time.

No matter what one is doing at work, there is always room to keep our mind on God, to keep our mind on the path, to keep our mind on a particular method. And this should be done if we expect to get out of the mess we got ourselves into. It requires full time if we expect to get realization.

Because of what I said before, we have tons and tons and tons of effort put into wrong thinking. Now that we're in the right direction, it's going to take that much effort to undo it. Except if we recognize that being infinite beings, we do have the willpower and we could will instant realization if we would just do it.

How long does it take an infinite being to know that he is infinite? And each one of us being infinite could do it in an instant if we would but apply our full willpower. But our will is not that strong in that direction.

Our will still says we are bodies, mind, need this and need that and want this and want that. But that doesn't take away the fact that realization can be instantaneous the moment we do it. I am that I am.

I want that. So the real grace is not external but internal. The real grace is always there.

You will never ever stop trying to return to this unlimited joy with no sorrow. Because that is the natural state of the self. And that is the grace operating all the time.

You're always being pushed towards seeking happiness, which is seeking the self. So the grace is operating every moment. But if we expect someone other than us to do it for us, it will never happen.

But I believe it's obvious when you look at masters with people around them. People around them are not being given instantaneous realization, are they? Not because the master doesn't want it.

Because we have to do it. The only thing the teacher does is point the direction that we must take. And each one must do it for himself or herself.

Now in a sense it's good to surrender to a master, to God. But what is surrender? Surrendering is saying, thy will but not my will.

Not my little ego will, but the overall divine will. And if you surrendered your ego, from that moment on everything would be perfect. But most of us who think we are surrendering are doing it very conditionally, just a little bit at a time.

And it must be complete to be effective. If it's just a little, that's all the benefit we receive, it's just a little. So divine grace is always operating.

It's the self of you wanting you to let go of the ego concepts of limitation. And it drives you toward the self in the direction of seeking happiness. Someday you'll see the only joy there is is of the self expressing more or less, or shining forth more or less.

We uncover it a bit more and we feel happier. So every time you're seeking happiness, that's grace in operation. So the grace is always there.

But no one will do it for you but you, because you are that. It's necessary to take full responsibility for everything that happens to us, if we want realization. God himself cannot give us realization.

If he could, we would all have it. The reason why he can't is because we are that God that we are seeking. It's nothing external to us.

Because God is right within us, closer than flesh. And since we are that God, we are the ones who do it. I believe that most of us in this room, although every one of us has been with metaphysics, has not heard much about the so-called silent teachings.

And yet they are the most powerful, the most effective, and the very best of all teachings. They are the teachings that go on all the time. In spite of our not accepting them, they're going on just the same.

They are the teachings that are being projected by all the greatest of masters. Every great master that in our concept has been, in truth still is, and is sending out the teachings all the time in silence. It's not easy to explain the method, but it's something like this.

A master has the infinite power available to him, and he uses it. A master is able to contact every one of us four billion people on this planet at the same moment. If a master wanted to, he could even appear in a physical body to four billion people individually with four billion bodies, and talk to each one, and satisfy the need of that one.

A master is one who has no limits. If he can create one body, he can create four billion. But he doesn't do it because, first, he's not being asked.

Second, if he did it, he would frighten more people than he would help. But with all his infinite power, he is projecting the absolute truth to each and every one of us. He's projecting his conviction that we are, just like he is, an unlimited being.

And the only way to experience that limitlessness is in silence. If there's any sound, if there's any vision, if there's anything other than the single one, we are not experiencing the absolute. So the master projects with his power to each and every one the truth of what we are.

He is at every moment sending that to us. There is no time when he is not doing that. The difficulty lies on our side.

We have ourselves closed off to it. We prefer to believe that we are limited bodies with limited minds. And this is the God-given right that we have.

We have the freedom and the right, being basically the gods that we are, to choose to be limited. And we have done it for so long a time that we have convinced ourselves that we are, so that the noise that goes on within us of limitation drowns out the highest of these silent teachings that are being sent to us all the time. So the way to receive this greatest of all teachings is to get quiet.

When we get quiet, we begin to feel this highest of teachings. We begin to feel what we call higher, more peaceful, happier. We get a feeling of well-being.

All our problems disappear. And most of us don't recognize that we are being supported by the great ones every time we move in that direction. Once we experience an assist from a master, we should be convinced of what happened.

Very often we get an assist and we think it's accidental or just something that happened. The more we recognize the source of it, the more we will receive of the same thing. There isn't any great master that doesn't do this.

And the more we open ourselves to them, the more they come in, the more they establish us in the knowledge of what we are. So to sum it up, the greatest of all teachings is the silent teachings. And the way to them is to get quiet and receive it and recognize that you're receiving it.

One of the practical methods of getting oneself to this place is the method of silence, of practicing quietude, of not talking, especially on your days off. Spend an entire day without talking or writing. Spend an entire week if possible.

But we should try to keep as quiet as we possibly can. The only conversation we should engage in is only that which is necessary to maintain the body and also anything pertaining to the path. If we are not talking about the path or about sustaining the body, we are expressing our ego.

And each time we express the ego, we make it stronger. Keeping quiet does not strengthen the ego and is therefore an excellent method of growth that will eventually lead any one of us to get to the place where we are able to receive the very highest of the teachings, the silent teachings.

[Speaker 5] (2:13:12 - 2:13:19)

The title of this session is Creating All You Desire. Recorded June 14th, 1966.

[Speaker 1] (2:13:20 - 2:43:28)

The subject of course is Truth, God. And I preferably like to call it happiness because in the end we discover that the God we're seeking is the ultimate happiness with no sorrow whatsoever. This makes God far more intimate, more knowable than just using the word God or some of the other words that have been used.

The word self with a capital S is a much closer, a more meaningful word to all of us than the word God is. God to each one of us is the concept that we have. And more often than not, God in people's minds is the greatest person we could think of within our own concept, just the greatest of everything.

And God is not exactly that. God we call the self because the inner self of each one of us is that God that we are seeking. The God we are seeking gives us the ultimate happiness because it is without limitation.

Each and every one of us here and now is that unlimited being. With no limits whatsoever. Acting as though we are limited and fully convinced most of us that we are limited.

And since God or the self or the very being that we are is changeless and eternal, we can only be that and nothing else. We are right now that infinite being called God, pretending that we are not. Setting up an apparency called the world, an apparency called diversification, otherness, and we have lost sight of the fact that we have set up this falsity called the world.

And we began to really believe that this real false projection we have set up is real. But we can never ever let go of being that which we really are, the infinite self. Now all trouble stems from not knowing, not accepting the infinite being that we are.

So the purpose of my being here is to help you let go of the false concepts that we are limited beings. And the way I do that is to keep it as simple as possible by trying to show you that the only thing that covers up this infinite being that we are is the sense of egoity, the sense of ego. That I am an individual separate from the all.

And the moment we start that separation we start all trouble. So the reality is nothing

but the infinite self that we are. All trouble is saying I am an individual separate from that one infinite all being.

Therefore the only practical methods there are are those which help us let go of the false concept of being an ego, of being separate. There isn't a moment during the day that we are not practicing being an ego, unless of course we have the wisdom that we are not. And so the methods I propose are those that can and should be used all day every day.

We have so confounded ourselves, so thoroughly by now, that in order to undo this false belief that we are limited we need a full-time givingness to this subject in order to realize what we really are. In order to let go of all the false ideas we have conceived of, basically that we are a limited body with a limited mind. Now the first day the key that I sort of threw out was as one sees the world so is he.

As you see the world out there so are you. Now at first this might be quite shocking. The ego part of us rebels against it.

But this can be used every day, all day, for checking ourselves to see what our consciousness is. It is impossible to see something out there that is not in our mind. There's nothing out there but our own consciousness.

A master, a perfected being, sees only perfection. So if we would take this key and check ourselves during the day on all the especially negative thoughts and start looking within to discover the source of this, we will see that these thoughts are right in us. They are our thoughts.

That the horribleness that we thought was out there is right in here. Because we are in a state of the world that is relatively a low state, most of us are far more with negative thinking because we accept negativity and therefore we can undo that negativity by facing it. By first learning how to discover this negativity.

By seeing that if we see it out there it's right within us otherwise we couldn't see it. And then using it to let go of it. Now using it to let go of it is the most important thing.

So we look out there and anything and everything we see that is not just right, we turn inwardly and we look for this very thing within ourselves and if we look honestly we'll discover that that thought was right within us. That that concept is our concept. That it doesn't apply to the other one.

It applies right to us. And then when we see it we automatically let go of it because we are seeking truth. We are seeking happiness.

And it's ridiculous to hold on to the things that keep us miserable. So the first one was as you see the world so are you. Since happiness and sorrow is probably the thing that we are most concerned with every day, happiness and sorrow can be used as a means of

growth.

I want to interject here that any one of these practical methods, if used constantly, will give anyone full realization. Because there leads onto the very thing that's causing all the trouble. And if we undo that, realization results.

Any one of these methods, if used constantly, will lead to full realization. On happiness and sorrow, all happiness is nothing but being the very infinite self that we are. All happiness has its source in the self.

Anytime we are happy, we are merely feeling this infinite self that we are a bit more. And the more we feel it, the happier we are. We falsely attribute the happiness to the thing or the person out there.

But when we turn within, we discover that this happiness has its source right in our very own beingness. And is not dependent upon people or things. That we have set up a false concept that it is dependent upon people and things.

So the source of all happiness, of all joy, is the self. But you must turn within, you must see this yourself. Anything I say, if you believe it, it helps you none.

But if you will prove it out for yourself, then you will know it. And it will be most useful. All knowledge must be proven out.

No teacher can give you knowledge. You have to dig it out yourself. You have to see it.

You have to make it your knowledge. A teacher can only point the way. And each one of us must take it by himself or herself.

So for those who are here for the first time, I think I ought to make a point of that. Never accept anything I say because I say it. Only accept that which you can prove out for yourself.

Only then is it meaningful and useful to you. So you must turn within until you can see that the source of all joy is your very own self. This is a tremendous thing when you see it.

And all things lose their hold upon you. All people that you thought you couldn't live without, you need no more. You become whole and complete unto yourself when you discover that all your joy has its source in your very own self.

Now on the opposite side, all misery, all sorrow has its source in the ego. All misery is nothing but ego frustration. All misery is nothing but the ego saying that my joy lies upon him or her or that having that thing.

And if I don't get it, I'm miserable. Now if we will use that, every time we are unhappy,

any time we are dissatisfied, if we will seek the source of this unhappiness, we will discover it's based on a concept of egoity. That I am an ego and I want this and I must have that and so forth and so on.

And we are not getting it and therefore we are miserable. Then when we do get it, we feel happy only because we have let go of the limitation of needing something. And we fall back into the very self that we are.

And we call that happiness. So to repeat, all happiness has its source in the self. All misery has its source in the ego.

And by tracing either the joy or the sorrow back to the source, we gain a bit of wisdom, a bit of truth and move toward realization. Now I feel as though I've brought the new ones of us up to where we were last week. When you see the truth, it's very easy to come out with methods.

Because you see everyone spending every moment of his time seeking truth. And there's only two kinds of people in the world. Those who are consciously seeking it and those who are unconsciously seeking it.

We here are consciously seeking it. I think I'll go into the realm of mind and try to give you a key that is a very powerful and a very tremendous thing. And I'll put it this way.

Think what you want and that is all that you will get. Think what you want and that is only what you will get. When we go into this instrument called the mind, we discover that the mind is only creative.

The mind is only creative. The mind creates what we hold in mind. When we create things that we don't like, we call it destructive.

When we create things we do like, we call it constructive. But the process is just the same thing. Mind is only creative.

Too many of us hold in mind the things we don't want. I don't want this, I don't want that and I'm afraid I'll have an accident and I might not have enough money to buy this and I don't want this to happen. The mind doesn't understand the word not, N-O-T.

The mind works on picture thinking. When I say the word table, everyone gets a picture of a table. They don't get a picture of the word t-a-b-l-e.

If I say shoe, you get a picture of a shoe. If I say not shoe, you're thinking not the picture of a shoe and you will create a shoe. This is the basic error that most people make when they try to demonstrate, try to create something.

So hold in mind many things they do not want and incidentally this is the sad thing about fear. That which we fear we bring on only because we hold it in mind and create it. So if

we want a happy life, if we have anything that's bothering us and we don't like it, all we need to do is to let go of the thoughts of that thing and it is gone.

This goes to the extreme of the body. It's impossible to have a sick body without unconsciously holding the thought of sickness. The way to correct a sick body is not to think on the sickness but to hold only the thought of health and the moment we do that, the moment we have only a thought of health, there is no more sickness.

It'll drop away instantly. So the key is to think only what you want and you'll change your life in that direction that you are thinking. I guess I ought to add we shouldn't qualify it.

We should not limit what we want. We should never say through whom, by what means, through what method we would like to get that which we want. Once we do that we are interjecting the ego.

We are trying to direct the way this thing that we want is to come to us. We should let go and let God, let go, let the infinite find the way of getting to us that which we want. We should think only what we want, not through whom or by what means.

And also we must think in present time. Anytime we expect to get something in the future, we are creating it in the future and that's where it remains, in the future. We cannot get things that we expect to get in the future because the mind being creative will create it in the future.

And the future is always ahead of us. It's never here. So that when we want to create something we must accept it as having been already received.

As the Bible says, before you ask believe that you have already received it. Anything we want, we must get the feeling that it is ours now, not tomorrow, not in the future. It is ours now and then we just let go and we expect to pick it up.

Any demonstrating done with concept of the future and it will always keep it in the future. To be more specific, if it is a thing, we should visualize it, see it, feel it, taste it, smell it as though it is and is ours now, period, finished, dropped. Many schools suggest that you repeat again and again and again.

Well, repetition is necessary if you don't accept it the first time. But the very best way to demonstrate is to know that it is here and now and let go. Then it comes very quickly.

But we must have the concept of the present. It is ours now. So we should always think only what we want.

Never think that which we do not want. This is so simple. If you will do this, your life will be exactly the way you said it.

Think what you want. Use that as a slogan, as a way in life and you will become master

over your life. You will have exactly what you are thinking.

A master sees only perfection. Hear no evil, see no evil, think no evil and they'll be no evil. Now mark that.

Let go of trying to be otherwise. You can take credit for all the negativity you're creating and that's very helpful too. When we create something that's negative in our life, we don't like it, we should look at it.

Look for the thoughts in our mind that cause this thing to happen. And then if you develop this as a way, as a habit, it'll come very quickly. You'll say, now what did I do to cause this?

And immediately the thought will come up and you'll say, oh-ho. You'll smile and you'll let go of it. But that too is teaching one that we are nothing but creators.

And when you discover that you're able to create sickness, accidents, poverty, it'll give you confidence that you can create. If we're having difficulties in life, we can use those difficulties just this way, by discovering that the source of everything is a thought or thoughts in our mind at some time previous. And when we see that, we know that we have created this negative thing.

And then it will occur to us, well, well if I can create something negative, all I have to do is reverse it. I can create something positive. But everyone is creating every moment of his life because he's thinking all the time.

If things do not occur, it's because one time we can think yes and the next time no and balance it out. But if the yeses are stronger than the no's, it'll come into being. Everyone is creating every moment that he's thinking.

You cannot help but be a creator. So long as one thinks, he creates. Unfortunately, we are convinced that we can only create very slowly.

If we were convinced that we could create instantly, things would happen immediately. But take credit for all the negativity that we create. It shows us that we are the creator.

Then we can consciously make a decision to stop creating that which we do not want, and to start creating that which we do want. This will conflict with the concept that God is a creator. In the ultimate truth, God is not a creator.

Only man is. In an absolute perfection, there is nothing to be created, nothing to be destroyed. Everything is absolutely perfect.

So in the ultimate, there is no creation. Where the top God is, there can be no creation and no dissolution. The only creator is man when he doesn't know that he is God.

[Speaker 6] (2:43:40 - 2:44:08)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Wester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside.

[Speaker 1] (2:44:09 - 2:47:57)

Enjoy. I'll take you on the major roller coaster ride that we are on and have taken. It's interesting, your daily lives are roller coasting all the time.

It might be that the archetypical thing was the original roller coaster ride, but we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the roller coaster. If you can imagine it, life should be a straight line, not even that, a point, just never move, never act, never do, and that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves, the world moves, and you do not do a thing, you just sit back and watch it all. So this concept of being still, being a point, or better than that, being every point without moving, does not take away from you your dear, dear world that you hold onto for life, which is your nemesis. So, I know some of you have seen this before, probably more than once, but if there is anything I do, it is the same thing over and over and over and over and over and over and over and over again.

And I wonder, why don't you hear me? Or if you do, why don't you just do it? And the doing is really undoing of the doing, so you can remain still and just be and be and be and be.

Does that remind you of a song, if I could be and be and be and be, if I could be? Even as this seems to be the change of lyrics a bit. But what I'm really doing, I see, is introducing mantra.

Any of you, anyone here do mantra or have done mantra? Okay, I'll give you some, if I could be and be and be and be. I ain't got nobody.

I'm misbehaving all by myself, that's it.

[Speaker 7] (2:48:00 - 2:48:01)

There's a lot more.

[Speaker 1] (2:48:05 - 2:48:40)

There's a lot more, but the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction, so that the other directions would drop away. It'd be wonderful if they would. But mantra is good if you have a very noisy mind, to get it quiet.

I gave Marilyn Rodak a one. Didn't I?

[Speaker 7] (2:48:41 - 2:48:43)

Which one? I am I.

[Speaker 1] (2:48:45 - 2:48:52)

No, I gotta be. You gotta be free. I gotta be free, or I gotta be me.

[Speaker 6] (2:48:52 - 2:48:57)

You can change the song from I've got to be me to I've got to be free.

[Speaker 1] (2:48:58 - 2:49:01)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 7] (2:49:02 - 2:49:03)

You gave me Marilyn Rodak.

[Speaker 1] (2:49:05 - 2:58:52)

I gotta be me. I don't know how that would fit for you. But the one I like best, I just heard, I am I, I am I, I am I, I, I, I.

Yeah, try it. The last part. Get in the habit of just singing to yourself, I am I.

Not the last part. So, one, one, one, I am I, I am I, I, I, I, that's I, I, I, I, I, I, I, I, I, I, I, I. So, this roller coaster that we have decided to take a ride on, we start off in being only beingness, if you can imagine what that's like, and you cannot.

The mind cannot see beyond the mind. Mind is a come down from beingness, so when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness?

I can see a show of hands. That's almost all of us. Ha, ha, ha, ha.

There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness, and this is what you're looking for. In your every act in life,

you're looking for your beingness, and what is it?

You call it yourself. I go with a capital S. When I am just myself only, I am my beingness, and you can't help but be yourself.

You cannot help but be your beingness. So, what do we do? We take a sleigh ride, or a coaster ride.

At this nice, even, perfect, wonderful spot, we start moving out, and we take a real downward ride. Go to a bottom, and then ride back again. In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind.

So, right at the beginning here, we set up a mind. It's only an instrument to separate. Only an instrument to create differences, parts primarily, after which the more parts we create, the more it hurts.

So, after we create this mind, we do everything to get back to the beingness with the mind, but the mind cannot do it because it's lower than beingness. So, what the mind can do is direct you toward letting go of the mind, so that you can just only be. But once we start out, that's not enough.

We set up a body. The first body is a causal body. It's a delightful body, because there, every concept, every idea we have is instantaneously fulfilled.

Every concept is instantaneously fulfilled, and there's not too much motivation to get out of that causal body, and yet it's relatively easy to do it, to go back up. But, what we do is we make a denser body, called astral. And here's where we really hang ourselves.

I'm putting the neck right around that moment. And we get down to the physical. In the realm of time, this was started eons ago, in the realm of time we've been hundreds of millions of years into the physical.

This is how stubborn we are. And theoretically, any time anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go.

And so we develop all these externals more and more and more, and the more we develop, the heavier we feel. The slower we get, the slower we move. Until you hit bottom, the state we are in, the physical, it's the slowest, densest state possible unto beings everywhere in the universe.

We cannot go slower, lower, denser than we are right now. So that's a great place to be. We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentives to get out of the physical are going

to be the greatest. And that's great. Because it's when all the prompts are knocked out, all the external prompts are knocked out, that we say, enough, and we go back home.

Home is up there. So you've chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm, because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation.

And when we set it up, we could see ahead of time that you get so blinded, you don't know where you're going. And so we set up the automatic protective stops. That's the physical set up so that the physical can't work anymore.

Now we have to go back up. There's only one way to go. Up, when all the prompts are out.

I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning. She was assassinated.

[Speaker 7] (2:58:53 - 2:58:53)

Who?

[Speaker 1] (2:58:54 - 2:58:56)

Gandhi? Yeah, Indira.

[Speaker 7] (2:58:57 - 2:58:58)

What?

[Speaker 6] (2:58:59 - 2:59:01)

She was assassinated. Yeah.

[Speaker 1] (2:59:02 - 2:59:14)

By whom? Two of her guards. They were Sikhs.

Two of her personal guards were Sikhs.

[Speaker 7] (2:59:15 - 2:59:17)

What Sikhs? They're kind of religious.

[Speaker 1] (2:59:18 - 3:02:11)

There's a Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're

trying to separate their part of the land from India.

So there was a battle going on. But the irony of it, who did it? Her closest personal guard.

What I'm saying to you is there are no safeties in this world and what are you doing every day? You're trying to make it safe. Even if you get to be the head of one of the most spiritual, one of the largest countries, you still can't be safe.

Until you identify with your beingness. And when you do, you will have the absolute safety there is. You're untouchable, immortal, all perfect.

So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up. You'll move back into the astral.

When you get up there, it's different from here. Here you're looking in a downward direction all the time. Here you keep your direction up.

And when you do it enough, you get to be a Christ, a Buddha, back in the causal. That's where they are. And where they are is such a thin line from just beingness only.

Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world. So that they, ones who start helping, seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So be caused. That's what I'll be talking about.

Of course.

[Speaker 6] (3:02:14 - 3:02:19)

And what about you, Lester? Are you in the causal?

[Speaker 1] (3:02:21 - 3:02:52)

If I were in the causal, I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years.

And then came out to do my duty, to guard my country, obey all the laws, and do good. In other words, you were drafted. But I volunteered for it.

You have to volunteer originally.

[Speaker 7] (3:03:04 - 3:03:06)

Being prepared.

[Speaker 1] (3:03:06 - 3:04:42)

But once you sit in that quiet state, it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth.

Because if I don't, I just automatically float up. And if you would ask me questions, I'd look at you and just smile. Because there are really no answers to the questions you're asking.

You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles? Why shouldn't we have this heavy body?

Why shouldn't we suffer? That's what every question that you put to me sounds like. And in the early days, that was the way I used to answer questions.

I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, Oh, Lester, you're so rude. I said, Am I? She said, You certainly are.

I didn't know why. So I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question.

[Speaker 3] (3:04:42 - 3:04:43)

You did the same thing.

[Speaker 1] (3:04:43 - 3:06:02)

Then I asked you a third question. You did the same thing. That is rude.

And I said, Gee, she's right, but I still don't think it's rude. I said, Will you ask them over again? She didn't want to.

But I did try to answer her questions more so. And then I came back. This happened in Phoenix in a restaurant.

I came back to Sedona. I asked closer ones, When you ask me questions sometimes, do I just look at you and smile? And they said, Yeah.

I said, Why don't you say something about it? This was Reverend Lindsey. He says, Oh, I understand.

And another fellow told me the same thing. It was only then that I realized I was not answering the great majority of questions. But I was answering, see, where I was coming from with a smile.

That smile is so worth that perfect being. Of course, when you project that to the other person, it tends to lift them. But of course, I couldn't lift them high enough to agree with me.

So they wanted an answer. Down in the pit. So I had to learn how to talk pit language again.

[Speaker 6] (3:06:12 - 3:06:14)

So this is all pit talk, huh?

[Speaker 7] (3:06:15 - 3:06:16)

Is that when you moved to New York?

[Speaker 1] (3:06:18 - 3:22:21)

Oh, no. Back in the early 60s, I began I think it was early 68, I began watching TV. Hour in, hour out.

One program after another. Until I could get my first feeling. And when I got the first feeling, I got a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that. From 52 to 68.

Now back in 52, I knew I would be doing what I'm doing. I had the whole picture. When you're there, there's no time.

You can see back a million years, forward a million years, or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness.

Whereas it took me three months to get out of it. See, this is beingness. This is thinkingness.

This is more of doingness. You're quite active there. And incidentally, when you dream, and you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it. Matrix means what?

Matrix. Centric? Mater.

Mother. It's the mother of this body, it forms this body. And down here we think we have to have in order to be.

We start gathering the infinite universe back together by trying to own one spot, then more and more and more. And then when we think we have the world like some of our leaders do, they want to take in the moon. And this week NASA was talking about Mars.

They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it. When you're in the realm of havingness.

So when you're in havingness and you start to do, it moves you up towards the astral. Now there's a difference between here and here. When we're up in that top state, we're up there in sort of a passive way.

And when we run the gamut of all this, we come back to it in a positive way. I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life, do you appreciate sickness, that health?

You like it, it's nice, but you're not aware of the value of the health. However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health. That's a positive knowing of what is health.

Whereas if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is. So when we run the gamut, we go out no more. Because I live in a hell.

And that's the state we're in here. The most limited, the most hellish state beings can ever get themselves into. Because we're down here, we have a tremendous advantage.

When you're in hell, the advantage is the incentive to get out of it. And we're plagued with it. Peppered, like with bullets all the time, to get out of this state.

And because of that, from here, we can go straight all the way back home. When we so decide. I'll tell you this, once you get up into these nicer realms, you'll take eons to go all the way.

Things are nice, everything falls into line. You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons.

And yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless...

You see, when you're in these states, you're highly sensitive. The majority of the time, everything is wonderful, but when things are not, you feel them far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when

you're up there.

And by comparison to the harmony you're living in, it's extreme. It doesn't last, but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling.

How many people have read the autobiography of a yogi? I can use that book to allude to these things. Here you take Yogananda.

He was free before he was born. And at one time he's going to visit one of the saints. He was way out, and he meets him.

And all of a sudden, he drops down on the ground, and he's crying and screaming, Oh, please, give me an experience of God. From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground.

Screaming, he was writhing with the agony of not being one with God. Those are the things we go through in these higher states. So, what I'm trying to say is these states are awfully tempting.

And as you move up, some of these characters will invite you into it. My recommendation is bypass it all. Take this.

Get off the roller coaster. Go right back home. Being in the state we're in, any one of us can do it.

Remember, that's the tremendous advantage of being here in the physical. We can go straight back home. You can do it in a few months, a few years, this lifetime, or many, many lifetimes.

It's up to you. You make the choice. Now, the majority of people on this earth who do not have the Sedona Method are going to take millions of years through the trial and error, through the hard way of smashing up everything to show us that it doesn't lie in things.

I think you can see that as our trouble today. We have materiality. We were never so unhappy.

Back in the days when I was a boy, a youth, hardly anyone had enough food. You can imagine that. We were doled out to things like fruit, desserts.

They were expensive. Things like cars, TVs, radios, airplanes, boats. A very small percentage, probably less than 1%, of us had those things back in those days.

But today, everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the thing.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being. Discover where in lies your happiness. You'll stop wasting your time.

You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are. It's just you identifying with your beingness.

Do you see why I say it's simple? It's the simplest thing in the universe to be. You are.

That's how simple it is. And when I say it's easy, what does it take for you to be you? Nothing.

What does it take for you to be you? Nothing. What effort does it take to be?

None. But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you, your beingness. And it's easy because you're there now.

Effort has got nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not. An extremely limited physical body.

Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving. It's a no-win proposition.

And still we go after it. You see how brilliant our minds are? Loose the mind.

Stop the thought by ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there. See how simple it is?

And when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it. Become effortless right now and you're free.

Let go of all your effort. Every ounce of it is trying to be limited. Trying to be what you are not.

It's simple. You are it and it's easy. It takes no effort.

Every ounce of effort you use is trying to be a limited body. Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it its just due and you'd focus all your attention on going free.

You would turn all your attention inward. Take all your joy from you. Which is the only place where it is in the first place.

So it's simple and it's easy. Everyone fights me on that. I think that's my biggest danger point.

I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 7] (3:22:22 - 3:22:26)

The effort. The effort. The ego.

[Speaker 1] (3:22:26 - 3:22:51)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

Isn't that silly? Isn't that silly?

[Speaker 7] (3:23:00 - 3:23:02)

Not from the ego point of view.

[Speaker 1] (3:23:06 - 3:25:49)

Well, right back at ego, he must go. I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world for each ounce of pleasure you take you get pounds and pounds of pain.

For each ounce of pleasure you take you get pounds of pain. Putting it another way, for each ounce of pleasure you take you get pounded with pain. And you're all experiencing this, more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to bait you, I say, do you want to have? Have anything, without effort.

If you're afraid, you're free. You want to do? You can do anything, without effort, if you're free.

So there is no giving up. There's only a taking on more and more and more until you're infinite. So many of you think you're going to give up.

You give up, like you do with food. You give up your misery. That's why you give up.

But you have not convinced yourself, yet, to what I'm saying now. Because once you do,

it's just a matter of months. And you'll dump all the feelings and just be your beingness.

Okay, I'm taking you on the rollercoaster ride, the main one. Of course, what we do on these rides is we impose another rollercoaster. Down here, it's really sharp.

[Speaker 6] (3:25:53 - 3:26:00)

So on our way up, we're going to see that we have a choice to go free or to go into the astral and the causal.

[Speaker 1] (3:26:06 - 3:26:07)

Can't you see it now?

[Speaker 7] (3:26:08 - 3:26:08)

No.

[Speaker 1] (3:26:09 - 3:26:10)

You don't think you have a choice?

[Speaker 7] (3:26:11 - 3:26:15)

I mean, I don't know anything about the astral or the causal. I didn't experience that.

[Speaker 1] (3:26:16 - 3:26:53)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

[Speaker 5] (3:26:56 - 3:27:03)

The title of this session is Letting Go of Ego recorded May 19th, 1966.

[Speaker 1] (3:27:05 - 3:46:14)

I guess the best way to start is with an overall picture of our direction in such a way that it embraces those who have been here for some time and those who are here for the first time. I think all the questions that the philosophers ask and try to get the answer to that the psychologists ask, but even the field of medicine asks, and the world of religion, are really all asking the very same thing, approaching it from different angles. Everyone is seeking the answers.

And if we sift out what is it that we're all seeking, we put different names to it. Some people call it spiritual, some truth, some philosophy, wisdom, understanding. But the basic thing that everyone is seeking is very simple.

It's happiness. But it's the ultimate happiness. It's nothing mystical and nothing far and nothing complex.

Every being is seeking pure and simple happiness in a way that there is no more sorrow. So the word I like best for our so-called path is the ultimate happiness. The ultimate happiness, of course, is the ultimate truth of our beingness, truth of the universe.

And there is only one ultimate truth, is the way it turns out to be. So all of us are seeking this continuous happiness with never a taint of sorrow. Most people in the world, of course, are making the error of seeking it where it is not, and therefore not attaining it and becoming extremely frustrated because the more they try to get of it where they think it is, the more they discover that it isn't there.

In place of the happiness, they're finding more and more discontent, more and more misery. We never had so much materially as we have now, and I don't think we've ever been so unhappy, at least in the past 50 years we haven't, as we are today. So in seeking this ultimate happiness there's one most important thing necessary, and that is to have pointed out to us what this happiness is and how to get it.

Now, as I said, it's very simple. Truth, happiness, God is simple. If it's not simple, it's not godly, it's not truth, it's not happiness.

It's an artificial complexity set up by man's ignorance. So again, I say this whole direction we're in is very simple. Now, the number one thing preventing us from seeing what this ultimate happiness is is our sense of egoity.

So opposed to this ultimate happiness, which is really the goal, and the only thing stopping us from having this constant happiness with no sorrow is the sense of separation. I am an individual separate from the all. Once we take on this sense of separation we seem to develop it more and more and we keep pulling away from that ultimate happiness, the ultimate state, which in the beginning we were all in and more and more we begin to believe that we are a limited mind, a limited body, so limited that we need a thing called oxygen to survive or food and so forth and so on.

This ultimate happiness that is the goal is something that never ever really leaves us. It's right within us all the time. But we cover it over with concepts of limitation, of being separate.

And the more we do it the more concepts we build up until we get to the point where we are today, extremely overloaded with concepts of limitations. Now, this ultimate joy that we're seeking is our natural state. It's a natural state to all mankind.

To get this ultimate happiness, which is our natural state, all we need to do is to let go of the obstructions that we have set in the way of seeing what this happiness is. We have built up endless concepts of limitation over this unlimited being that we are naturally. So the simplicity of the direction is this.

We are that natural unlimited being possessing right now that unlimited joy but covering it over with a sense of limitation called the ego. We need to rediscover what I just said. We need to rediscover it.

It's there. It's there all the time. Well, how do we rediscover it?

First, we need someone to tell us that the direction is this way. Someone must point out the direction. Secondly, we must look in that direction and we must discover it for ourselves.

No one can give it to us. We must see it. We must see it through our own mind's eye.

And when we do, we re-recognize that which we always were, an unlimited being with unlimited joy. Now, the direction must be inwardly. It is not outwardly.

Everything out there we discover is something that we have dreamed up and then put a tag on it as being real. This world, this universe, we have dreamed and through accepting this dream for so long, we think it's real. So what we need to do is to turn our attention inwardly to re-examine, rediscover what is the truth of everything.

And as we do that, we begin to see the falsity or the illusion of the world and by getting concentrated in the inward direction, we see this infinite being that we are. So the path resolves itself into two things. One, seeing this infinite being that we are and two, seeing the limitations that we have superimposed over it and letting go of them.

Human love versus divine love. Human love is what we think love is. Divine love is a constant, persistent acceptance of every being in the universe fully, wholly, totally as the other being is and loving them because they are the way they are.

Divine love is allowing the other one to be the way the other one wants to be. Divine love is seeing everyone equally and I think that is the test of how divine our love is. Is it the same for every person we meet every day?

Is our love for those who are opposing us as strong as our love is for those who are supporting us? Divine love is unconditional and is for everyone alike. I guess the greatest example of it is Christ with his teachings of turn the other cheek, love your enemy, and so forth.

If we as a nation were to practice this we could make every apparent enemy of ours completely impotent just by loving them. We would be powerless to do any harm to us.

But we would have to do it as a nation.

At least the great majority of the people would have to do that. Love itself is something we can't turn on and turn off. Either we have it or we don't have it and it's impossible to love one person and hate another or that we hate anyone.

To that degree we love the others. Our love is no greater than our hatred is for any one person. What we call love is simply need for that person.

If we say I love this person but not the next we feel that we need this person and therefore we'll be nice to this person so we can get what we want. But that's not love. Human love is selfish.

Divine love is completely selfless. The methods we use should be the ones that suit us best. The methods that we like we are able to gain most from.

Therefore each one should follow that method which he likes best. All methods will eventually lead to the one method of self-investigation. Who am I?

What am I? And when that question is fully answered that is the end of the line. There's nowhere else to go.

Once we discover who we are we discover that we are infinite beings. Omnipotent, omniscient, omnipresent. So the outer teacher pushes us toward the inner teacher which is nothing but we revealing our real self to our self.

That which we have been seeking over the centuries outwardly in the world has always been right with us all the time closer than flesh. It's always been the I that I am. We foolishly have been looking away from it.

The moment we start turning our attention toward it the moment we start looking inwardly we begin to discover who and what we are. We should continue this until it's full, complete. And discovering who we are is the same as discovering that we are not the ego.

We are not that limited being. Because we have strayed so far from the absolute knowledge it's almost necessary for us to start on the negative side of eliminating the ego to get enough of it out of the way so that we can begin to see the self that we are. If we work on ego elimination we should always balance that with getting quiet worshipping the masters dropping into the self reading inspirational writings.

If we work too long or too much on the ego we get caught up with it it becomes real to us it becomes too real. And then instead of letting go of it we begin to try to sustain it. So any time we are working on any method of eliminating the ego we should always balance it with a positive method of dropping into the self into the quietness into the

feelings of bliss so that we don't validate the ego too much.

[Speaker 5] (3:46:23 - 3:46:29)

The title of this session is The Effortless Miracle recorded July 12, 1966.

[Speaker 1] (3:46:30 - 4:04:29)

To sum up the whole thing it's very simple it's the old dictum thou art that and the way to know that is to be still. Being still is simply stilling of the mind until there are no more thoughts. So this infinite being that we are we discover by just quieting our mind and when we do that the infinite self shines on its own and where no thought rises there we find God, our infinite self.

Alright, well how do we get to this state? Most of us have been on the path for some time and we have not attained full realization. Why?

Why aren't we fully realized beings knowing that within us is the infinite power knowing that we want it why aren't we fully realized? Again the answer is simple. In reality we are fully realized here and now.

We are all in a state of nirvana, samadhi ecstasy or whatever word we use for it looking away from that state looking away via the mind into thoughts and concepts that we are not in that state so our attention is pointed away from our natural state of full realization. We are fully realized here and now. We are simply looking away from it.

What I have been trying to do is to turn our attention, our eye back toward that state by giving you methods that can be used every day, all day no matter what you are doing these methods could be used and they simply point us back in the direction wherein we can see who and what we are. I believe the first one was the first method as you see the world so are you by looking at all these things that we don't like or do like about the world if we will turn our attention inward we will discover that it's nothing but our own consciousness that what we see out there is within us and we can use this to free ourselves from the things out there. I believe the second one was every bit of joy that we feel is nothing but our very own self the infinite self which we allow to express more or less when we allow it to express more we are happier when we squelch it we are less happy but every bit of happiness can only be the feeling of our very own beingness of the self that we are that if we trace all happiness to its source we discover just that and by discovering that we confirm this fact for ourselves that all joy is nothing but our very own self on the opposite side all misery all unhappiness has its source in the ego sense the ego being the sense of separation from the all I am an individual separate from the all and yet we don't have the all we have want to get some of that all we have frustration and we call that unhappiness so if we will trace the source of all misery we will discover that it has its source in ego desires frustrated another meeting we had was on what you

want think only what you want and that is all that you will get the mind is only a creator whatever we hold in mind we create if we look into this we discover this to be so and when we see it for ourselves then we become masters and all we do is just hold in mind the things we want and that is all we get we begin to let go of holding negative thoughts in our mind we begin to let go of receiving negative things the mind is only creator it creates whatever we hold in mind when we don't like it we call it negative when we like it we call it positive so if we would practice thinking only what we want that is all that we would ever get I think the one I'd suggest for tonight is related to freedom liberation moksha the very top state of beingness is called liberation what is it we want liberation from the thing we want liberation from is essentially what the world calls today the unconscious mind that the Vedas call vashanas tendency habit so this freedom that we are seeking is simply freedom from our own thought habit now this method can be used very easily by anyone it's really a simple method to use we start by letting go or changing a simple habit for instance if we always go to work on a certain street tomorrow we start going to work on another street or if we want to take a deeper habit we can choose a food that we have been eating that we know we would be better off not eating and we mentally say well this I let go of as of today and we stop eating that food breaking that habit is breaking a bondage breaking that habit is breaking an unconscious thing that's going on an unconscious enslavement to prior thoughts any habit whatsoever enslaves us a master is free he determines anything on the moment in accordance with the circumstances that he meets at that moment whereas most of us we determine things by our feelings and things that have happened in the past by our habits so by beginning to break habits we begin to break bondages that are unconscious I think I think this is a method that's excellent and can be used every day to free us and eventually it would carry us all the way to complete realization we would become totally free there would be no more unconscious mind there would be no more past tendency we would be in control it's a very easy method because you can start with any habit you choose you can start with an easy habit as you practice it it becomes more easy to do then you can go after deeper habits and deeper habits again I say it's a very simple and practical method that can take us very very far now a master's body is a body of pure energy and we look at it and it looks exactly like our body but in composition it isn't and if a scientist were able to look at it he would see a far more purified state of energy where the total cells of the body are all in harmony everything is functioning as our bodies are now there's a tremendous amount of disharmony which is evidenced by sickness, pain discomfort, heaviness when we have a body of life a body of purity we feel no weight in the body if we want to move it it moves instantly without effort if you lifted your hand up it would move instantly it would feel as though it just floats up on its own so there is a physical change that goes on in the body it goes from gross matter into pure energy now every master has a body of life so as not to startle us so as not to put themselves too far away from us so they can instantly make as many bodies just like that one as they choose but again I say they don't do it because it puts them too far above us and we tend to say oh that's alright for you master you're a master, you're God

but what about us poor mortals and a master looks at us and sees that we are masters just like he is and so as not to put a gap between us a master doesn't show what he can do with that body but because that body is a body of pure energy because it's in a state of harmony he can do anything with that body without effort on the other extreme the more we go away from that state of harmony the more effort the more difficulty we have in moving the body the extreme of which is sickness and so forth and so on speaking of sickness could you illustrate to us how if I felt sick for example I would think of my body yes if we feel sick we can only feel that way if we have the thought I am sick nothing but nothing manifests in this world without a thought prior to it it is impossible to hold on to a sickness without holding on to the thought of that sickness and the moment you let go of the thought of that sickness no matter how severe it is that sickness is gone and I'm sure most of us have gone through situations where we were really aching and sick and something came about that took our interest intensely we forgot about the sickness for a moment and felt fine anytime anything comes in that's of much more interest than the sickness we forget it and the sickness is gone I believe most of us have had experiences of that sort the easiest thing in the universe to do is a miracle and the reason for that is it is effortless where we can be without effort that miracles happen to us and because it's effortless it's the easiest thing to do and the only reason why we don't do them now is the strong conviction that we cannot so what we need to do is to let go of all these concepts of limitation peel off the cover over the sense in itself that we are we South Sea Isles perform these miracles it doesn't take a master it doesn't take a godlike person to do a miracle we know that these natives run over red hot coal with their bare feet and are not burnt there are natives that use telepathy to talk from island to island there is magic used in a negative way they call black magic voodoo where people are able to kill people mentally but I should say that no one can do anything to us mentally unless we accept that they can do it to us if you can convince me that with a thought you can hurt me and I accept that then you can

[Speaker 5] (4:04:47 - 4:04:48)

succeed

[Speaker 1] (4:04:48 - 4:32:01)

Now why do we who are more with this subject than others why are we in a position where we don't have joy all the time with no sorrow why after having been with this subject and following the great masters why can't we get that thing we are looking for.

What is wrong? Well, I believe if you look into it, you will discover that there's only one thing wrong, only one thing. Our wanting this growth is not as strong as our wanting this world, as our wanting ego approval.

Therefore, I try to be as practical as can be by presenting you with methods that you can use every day to grow by. There is no moment in life that cannot be used as an

opportunity for growth. There is no moment in life that cannot be used as an opportunity for growth.

Now the only growth, and I'm underlying this word only, the only growth is letting go of ego. When the ego is zero, God is all. If we are not finding enough of God, enough of happiness, it's only because we are holding on to our ego desire.

So I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego. I think today I would like to say this, as you see the world, so are you. I'm taking off on, as a man believeth in his heart, so is he, which is correct.

But I say this is a much more advanced way of looking at it. As you see the world, so are you. Now every day when we get up and open our eyes, we start looking at the world.

We meet people, and as we see those people, so are we. It is impossible to see a fault in anyone else that we don't have in ourselves. If the fault is not in us, it's impossible to see it out there in anyone else.

It's almost the same as in order to understand Greek, you must know Greek. Anything we understand out there, we know within. So every time we see something out there that we do not like, a person who is doing something that we don't like, and it bothers us, it is only because that very same thing is in us.

Now this is a powerful method of growth, because most of us unfortunately see things that are wrong in this world. When a master looks at the world, he sees nothing but perfection. We should try to get the same viewpoint.

If we will hold on to just this one thing, there will be a tremendous growth. Every time you see something wrong in someone, look for it in yourself, and when you see it, let go of it. Keep letting go.

And every time you let go of it, you're letting go of a bit of ego. The whole thing is very simple. Thou art that, here and now.

Remove the covering of the ego. Let go of the ego. And when the ego is completely gone, the only thing left is the infinite self.

Where the ego rises not, there is the self. So in everyday life, as we meet people, situations, every time we see something we don't like, we should turn within. See it within ourselves, let go of it.

Now this will not clear us in one day or one week, because there's an awful lot to be cleared. We have developed for many lifetimes ego attachments and desires, and they don't go in one or two days. When we start letting go of the ego, it appears sometimes

as though the ego is getting stronger and stronger, bigger and bigger.

That's not true. It'll never get any bigger than it is right now. What happens is that as we let go of it, more of it presents itself to us.

We are looking at it more, and it appears sometimes as though the ego is getting bigger. Actually, we're just facing up to more of it that was there all the time. Looking away from ego does not dissolve it.

It just remains there until the time comes that we are forced to let go of it. So daily, right through the entire day, if we would just look at the world and realize that we are seeing it through our own eyes, through our own consciousness, through our own understanding, that what we see out there is nothing but ourselves, this can affect a rapid positive growth that will show results immediately. The first week you'll feel better, and as you keep doing this, you'll get lighter and lighter and lighter.

Happiness will get more and more and more. Sorrow will get less and less. But the main warning I give you is don't expect it overnight, and if the ego appears to move up larger, it's only because you're facing it, whereas before you were looking away from it.

Nancy just asked, well, how do you do it? Well, you see someone out there who's trying to be the life of the party, the number one. You don't like it.

I'm taking a very obvious thing. If we don't like the other one trying to be the number one, it's only because we want to be the number one. All right, so what do we do?

You have to go within and look for it, and stay with it until you see it. If you will go within, meditate on it, quiet your mind, the answer will always come. You will see why, I too want to be the number one, and I was resentful because the other one was trying to be the number one, and then when you see that you want to be the number one, say to yourself, this I must let go of, with a wish to let go, and just by the wish to let go, you are letting go of a bit of ego.

There are no better lessons than those we get from our family. You'll find family the best means of growing, and the main reason for that is that we choose our parents, and we choose parents who have similar characteristics to our own, and so there's always a to and fro between parent and child because of this. Parents are telling the children what to do, and the children are fighting right back, up and back, up and back, all the time.

Most of the time, a parent and child are together. It's a constant to and fro on the thing we're talking about, because we have it in ourselves, we see it in our parent, or we see it in our child, and they see it in us, which causes quite a lot of friction. Now, that can be the opposite relationship, too.

We can have an ego lift if our parent has the things that we like. If parent and child are

together on something that they both agree on, then there's an elation, a support of the ego going on all the time. That's possible also.

Now, ego, the same way it goes down on rebuff, goes up on praise, so we should look for two ways, and remember, anything that can be lifted by words of praise can be as quickly dropped by the opposite word, and the state that we want to attain to is one of equanimity, where we are always happy, or where our happiness does not depend upon things and people outside of ourselves. The real happiness, with a capital H, is our natural state, and is independent of people and things. Any time it's dependent upon anything outside of ourselves, it's an ego pleasure, which must necessarily have an ego pain after it, and yet all joy that we feel in this world is only the feeling of the self, more or less, even though we attribute it to someone or something outside.

That feeling of joy that we feel is nothing but the self, and so I say all joy that we feel has its source in the self, and all misery that we feel has its source in the ego, and there's another way of letting go of ego. Every time we feel unhappy, look for the ego motivation. There's something we want and we're frustrated and we're unhappy.

Seek the ego source, you see it, you automatically let go of it and you'll feel happy again. Another way of saying it is there's nothing but our consciousness. Whatever we see wrong out there, the moat is in our eye.

A master sees nothing but perfection in you, in everyone, and in everything. If he says otherwise, he's just talking for the benefit of the hearer, in order to communicate. There is only the truth, the absolute, eternal, infinite, unlimited joy, omniscience, omnipresent, all-glorious.

That's all there is in truth. Anything other than that is a falsity, the appearance, the delusion, the maya. So what you ask is, well, isn't this maya true?

So the only thing I can say is, no, it isn't. See the truth and you'll see that everything is absolutely perfect. Everyone is trying to return to the full self, to let go of their ego.

Some of us make errors in that direction. By going further into an ego direction, we get more and more apparently in trouble. It's an apparency.

Until the apparency gets so difficult, we start looking in the other direction. If you want to know light, don't look at the darkness. If you want to know truth, good, don't see evil.

Ego is the sense of separation from the all. Before we got ourselves into this apparent delusion, we were that infinite being that we are now seeking. Through some quirk in beingness, we decided to play a game, really a game of limitation.

We decided to be just a little limited. Now in order to be that way, we had to move away from the all. The all is unlimited.

And so we drew a wide circle around us. We were nearly unlimited at that moment. And then we wanted to play with the feeling of becoming unlimited again.

But when we started that direction, we fell into a trap. In the game of limitation, instead of going back to the unlimited, we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that. We kept doing that and the main divisions of it is first we were called a causal body.

We created a body to be separate in. And in the causal body, it's the realm of ideation to us now, the realm of ideas. And in that causal body, the moment we had an idea, it was completely fulfilled.

It's almost like hurting yourself and stopping and saying, gee, that feels good. You create a little separation and it feels good to go toward the all each time. So we first created the causal body.

And the moment we had an idea, a thought, a wish, it was immediately fulfilled. Then we tried playing more limited through an astral body, which to those of us who are now in a physical is a heavenly life. In the astral body, whatever you think is immediately affected.

We're not limited by time then. Then we moved from the astral into the physical, which is the slowest, the most dense realm possible to any being in the universe. This is the lowest state possible, the physical.

There's only one possibility of going lower and that's lower in the physical. But the physical state is the lowest state. This is the deadest state that's possible unto us.

When you know this, you'll never fear death. Because death feels like a wonderful freeing. It's a tremendous experience after you do it, not before.

Because before we think we are nothing but this body. When this body goes, we go. And even the pain in death is not nearly as much as the pain you suffer through life.

You have migraine, headache and diseases and mental agonies with families and heartbreaks and love. That's more severe than dying at death. Because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom.

So we came down to this most limited and densest state called the physical. And now all of us are on the way back. And there's no question about that.

We're in a period of the world that is relatively low in vibration. Very difficult, very physical. And those of us who are on the path are definitely on the way out.

Because if we can get the right direction in this morass of livingness as it is today, it's because we started on this a long time ago and we're continuing it in spite of the world,

so to speak. And we can go from the physical, we can graduate, get our wings and fly off into the astral. And you can spend far more millenniums in the astral than you do here.

Because it's an easier way of life. And we can graduate into the causal. But if you understand what the ego is, you can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense.

When we lose all of our ego sense, we are fully realized. We go all the way. We return to being the all.

The opportunity to do this exists more in this realm than any other realm. Because it is so difficult that the incentive is greatest in this realm. As life gets easier, the incentive to grow gets less.

But when you think you are not going to eat and the whole world is going to collapse on you and you have a sick body and all these troubles, you have a tremendous incentive to get out of that. And the incentive being so much stronger in this realm, it's possible to transcend all the realm and go right back to the one, the all. So this sense of egoity is very basic and very important.

It's a start of all trouble and letting go of it is the elimination of all trouble. It's the sense of not being the all, not being that God which we are. And if you're not the all, there's something missing and you're trying to get it.

First a hundred dollars, then a thousand, then a million, then a billion, then the earth, then the moon, then the solar system, then the galaxy, until you wake up to the fact that everything you're trying to get, you are. And once you see that, there's nothing to be gotten anymore. You are it.

It's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are. So every time you see something wrong in the world, look upon it as a mirror and that's all it is. It's reflecting to you, your consciousness.

And if you accept this, you can use it to undo your ego. There's nothing out there but our consciousness. If you ever want to know what your consciousness is, just take a check on what is around you and what you see and what you go through every day in life.

That's your consciousness. This is the danger in reading newspapers, listening to the radio. The world in general has a very negative consciousness.

If you go with it, it helps you in that direction. Now if someone tells you that that's escape, it's not. Anytime you acknowledge anything in the world, you're supporting it.

If you acknowledge war and death and misery, you're supporting it. That's the mental thoughts you're sending out. You see, we all send out thoughts.

Every time we have a thought, we think it's a secret little thing within ourselves. It goes out to the universe. So the masters support the world.

They counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts, constructive thoughts, thoughts of oneness. So the only way we can give real help to the entire world is by helping ourselves. The more positive our consciousness is, the more we send that out to everyone.

[Speaker 5] (4:32:04 - 4:32:10)

The title of this session is The Perfect Body, recorded October 31st, 1965.

[Speaker 1] (4:32:12 - 5:05:37)

If we don't have a perfect body and we want a perfect body, that means we do not believe or have a conviction that we can make the body perfect. It means we are holding in mind a consciousness of an imperfect body because the body is an exact copy of the mind. The body is our consciousness projected outwardly.

Now, is it necessary to have a perfect body? It's not. It's necessary to have a perfect understanding.

Everything else being equal, if you can't have a perfect body, make your body perfect. However, you can go beyond the necessity of a perfect body by getting the spiritual understanding of, I am not the body, therefore the body does not affect me. And this is a much higher state.

In fact, I think this is one of the highest of states. To be able to maintain your spiritual equanimity regardless of what happens to the body, because we are not this body. This body is not infinite.

It's an extremely limited vehicle, very, very delicate. Change the temperature 100 degrees, it dies. Put many tiny amounts of chemical in it, it dies.

Cut out oxygen, it dies. So this body is an extremely limited vehicle and it is much better to not be the body. The spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline.

Many fully realized masters will go through life with a sick body. Setting an example of non-emphasis on the body, because the body is our biggest, biggest trap into limitation. I am this body.

Not only is the body the limitation, but associated with it are thousands of other limitations. So Bob, for myself, I prefer not to correct the body now, but to have it touch me not. Not even in the slightest, regardless of what happens to it.

A perfect body is not the highest state. A body is a limitation even when it's perfect. It's a perfect body.

It's still a body, but perfect. A higher state is not being the body. You're shaking your head now.

Have I answered it? See, so again, it's a matter of level. But because we're into a level that is high, I've got to stay up there.

Be not the body. Be what you really are. Be infinite.

Perfection is not a perfect body. Perfection is absolute perfection. Oh, you have a tendency to bring it down to perfect things.

Perfection does not relate to things. No thing is perfect. Everything is a thing of limitation.

So the top state, the absolute, is a state of no things. It's just beingness or pure consciousness, pure awareness, the top state. It's not being a thing, a body.

It's just being. So to sum it up, of course we should have perfect bodies. If we have bodies that pull on our attention all the time, it's difficult to meditate.

So rid yourself of body demands. Make the body as perfect as you can. However, it is a higher state when the body does not affect us, because of not identifying with the body.

But the top state is just beingness, only beingness, or consciousness, only consciousness. It's consciousness conscious of all consciousness. It's beingness being all beingness.

And consciousness and beingness means the same at the top. Being anything is being a limitation. See, happiness is our natural inherent state.

We are the all. We artificially create a lack and then a desire to undo that lack, which when that desire is fulfilled we feel better. It's like sticking a pin into you and it hurts and you take it out and say, gee that feels good.

This is exactly what enjoying things and people is. We hurt ourselves, remove the pain and say that feels good, that makes me happy. Every time you feel happiness you feel only your real self, more or less.

The happier the more you feel your real self. And you attribute it to things and people out there. The mechanism of it is that when we create the lack, we start up thoughts.

I need this person, this thing to make me happy. That causes a bit of pain, that need, that lack. Which when we are relieved of that thought, we return back to being ourself,

which is what we call happiness.

This is something great to be achieved in life, when you see that your happiness is inherent. And that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things. So if you want to enjoy a body that's your privilege.

If you want more joy, don't enjoy the body, just be joy which you naturally are. That's the natural state. It's not necessary to need things when you see that you are the all.

There's nothing lacking. So take your joy directly. Be yourself.

That's being infinite joy. I saw that there's as much life in this body as there is in a piece of wood. It's carbohydrates, the same chemicals as a piece of wood.

That the only life in this body is me. I put the life in the body. I saw that the body is my consciousness and my consciousness puts the life in the body.

When you see that you make the body, you can change it. You can mentally change it. Now the body we have right now is the education body-wise that we have accumulated up to date.

This is my concept of a body. That's your concept of your body. It's deeply subconscious right now.

This is why it's difficult. This picture of the perfect body must be with more powerful than the sum total of all the pictures in the past of an imperfect body. Right now you have to get that picture of a perfect body with the thought that's stronger than the sum total of all the thoughts of imperfect body of the past.

When you're able to do that, your body will immediately change to this new thought of perfect body which is more powerful than all the past thoughts. Does that make sense? This is the mechanics of it.

All right, now what's a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought.

A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of yourself, your little self. Let go of your feeling, I am Bob, I have this, I have that, and say, yes, there is only perfection including this body.

If you can let go of the world. I say your thinking mind is your biggest obstacle. Your mind is going on faster than the speed of light all the time, whether you're aware of it or not.

If you're not conscious of it, it's going on subconsciously. You've trained yourself to think, think, think, think, think. You've got it spinning with all these thoughts.

You've put a lot of importance upon this thinking in the past. The importance of it is also subconscious. So it's not easy to let go of the importance of thinking.

And these are obstacles to your letting go of thinking. Which if you could let go of thinking and just one easy thought with no other thoughts around, I am perfect. Instantly you'd be perfect.

I'm talking about the body. So it'll take a continuous trying until you achieve it. And someday through a almost effortless thought is the way it feels.

Because your mind is so quiet at the time, it'll happen. And you might not even be aware of it when it happens. You might become aware of it later on.

I'm just reminded of the case I heard of, of a man who was in a wheelchair for so many years, I forget how many, house caught on fire. He packed two bags and ran out and sat down on them. It was after he sat down on the bags, he had realized what he had done.

He had forgotten that he couldn't walk. See, when it does happen, you're accepting the positive so much that negative thing is forgotten for the time being. So to sum it up, the thing that will affect a perfect body is a very strong conviction.

I am a perfect body. Or a concentrated thought, which is saying it in another way, which is a thought undisturbed by other thoughts at the moment. That your mind is clear of other thoughts at the moment.

And the feeling is a feeling of let go. You just let go and let the perfection be about the body. Now the best way to see this, I believe, is through the night dream.

This is like a dream, just like a night dream. While you're in the night dream, you are there, there are other characters, there's a world there, things are going on. And while you're in it, it's real, right?

While you're dreaming it. It's only when you awaken from the dream that you say it never was. That's what happens to this dream.

When you awaken from it, you'll see that it never was. That there never was anything but perfection all the time. So it's a process of awakening from this dream.

To say this, you're going to have to go through it. I couldn't give it to you. But if you continue, you'll reach a point where you'll see that, my gosh, it's just a dream.

And then you'll see that it's a dream that never was. That there have always been perfection. But again, you can't comprehend that until you experience it.

You might get it momentarily, many people do. You get a momentary picture of the whole thing as being a dream. That there never was anything but perfection.

And then the next moment, you trick yourself into the delusion again of thinking that it is real. You see, there's really only one thing I want to do in the world, is to have everyone know what I know. At the same time, it's not for me to push this on anyone.

But if they really want it, I really want them to have it. The two get together. So I don't see the boldness.

I see you doing the right thing. When you see the perfection, there's nothing to do. And I actually, I really feel that I am not a teacher.

I am never teaching. I still can't get used to the concept of being called a teacher. Now, Francis has got me to accept it more now than ever before.

I can do it more readily, say, oh yeah, I'm teaching. But in my consciousness, I'm not teaching. How can I teach a perfected being who is omniscient?

In this top state, you perceive this world as nothing but your very own self, with a capital S. There is nothing but the self. Or there's nothing but God.

God is all. Everything you see is God. And you are it.

That's the way you see the world. Others look at it and say, uh-uh, it's just the opposite. You look at it, it's perfect.

It's God. It's me. It's God.

So there's no contradiction when you're in a top state. And you, to the eyes of others, float through life the way they do. But in your perception, it's not the way they see it.

And the very top state is being in that top state and in the world at the same time. Oh, someday you'll laugh at all this tremendous effort to be exactly what you are and have always been. It's such a joke to go through a tremendous struggle only to be what you are, always have been, always will be, creating all these devious means of assuming you don't have infinite joy, even giving up all joy, and then going through a tremendous effort of trying to establish infinite joy again.

But it's a joke. Now, in truth, there is no such thing as time. Time is a variable.

Truth is that which never changes. Perfection is always perfect. It doesn't change.

Anything that changes is imperfect, is unreal. Time is nothing but a mental concept. You have a dream at night, and you cover maybe 80 years.

And while you're in that dream, it was an 80-year period. How much time was it to you

after you awakened? That 80 years becomes maybe minutes.

I'm just trying to bring out how time is nothing but a mental concept. In the dream, it was 80 years. You awake and say, gee, it was just minutes.

You awaken out of this dream, you'll see it was no time. It was always there. Everything that was or will be is here now.

Time is like taking a movie reel and looking at one frame at a time and saying the frame before it is yesterday and the frame after it is tomorrow. It's all there. You can look at it all now.

But in time, we choose to look at one frame and then say the one on this side is the past and the one on that side is the future. If you'd look at the whole reel, you could see your entire life from beginning to end. But mentally, you choose to do it the way you're doing.

Time is only a mental concept. But in order to accept this, you've got to see it yourself. You've got to perceive it.

You've got to realize it. Thinking on it deeply, you'll get the realization someday, wow, it's just a mental concept. Eternality is now.

It's an ever-present now. There's no past, no future. It's all here now.

There's only a now. We can only help ourselves if we want to take it from the top. And helping the other one, you're only helping yourself.

There only is yourself in the end, you'll see. And looking at the separation, each one is fully responsible for what happens to him or to her. I can't help you one iota.

It's only an apparency that I'm helping you. If you get any help, you do it. You listen to what he says, and you'll say, oh, I like that, and I'm going to use that.

But you do it. No one can help you. And if no one can help you, no one can hurt you.

That's also nice to know. All right, I'll give it to you from the top. Before ye ask, believe that ye have already received, the way the Bible puts it.

When we pray, if we know that our prayers are already answered, so it is. Whatever we want would be ours instantaneously. If you've got that much faith in God, your prayer will be answered immediately.

If we haven't got that much faith, then we must do our best. Pray how you best know how to pray. Now, the one prayer that we should have above all other prayers is to pray for wisdom.

The mind is only creative. It creates what we hold in mind. And it doesn't recognize the

word not or no.

If I don't want to think of a monkey, I'm only thinking of a monkey. If I do not want to be sick, if I do not want an accident, I am thinking of accident and tending to create it. So instead of thinking of no accident, we must think of safety.

Instead of thinking of sickness, we must think of health. This is the greatest weakness in so-called demonstration. People think in negatives.

They don't want this and they don't want that and that's what they create. So we must think only what we want, never what we do not want. And if we would think only what we want, that is all we would ever get.

It's as simple as all that. Not easy, but it's simple. If we would think only what we want, that is all and everything that we would get.

Karma is the automatic behavior. Karma is past habits. Karma is our unconscious mind, etc., etc. Being infinite beings, we can transcend karma. It's impossible to work out karma because as you are working out one act, you're creating a similar act for the future. By its very definition, it's impossible to work out karma.

Every act now creates an act in the future. So while we're trying to work out all these past actions, we're creating action for the future. So it's impossible to work out karma.

Karma works for the ego. Karma is a law for the ego. Once we know who and what we are, karma does not operate.

Karma does not exist. Someday we get to the point where we see this and we just step out and above karma and it is no more. These things are so simple if you look at it from the top.

I use the word from the top. Any time we reason, we should always start reasoning with truth, with a true statement. Then everything is simple.

As statements of truth, we may take God as all. God is perfect. Start reasoning from there and see where your troubles are.

They'll disappear. They have to. But when we start with the truth, everything is simple.

If it's complex, it's wrong. If it's complex, it's steeped in the realm of ego. The greater the ego, the greater the complexity.

God is simple. The ego is complex. Karma is created in our thought.

The action is just an aftermath of thought. It's impossible for you to commit any act without a thought of it prior to it, right? The act is created, the karma is created in the

thought.

It's the thoughts we take with us. It's not the acts. The act is gone through and finished, but the thought remains.

In the era that we're in, it's called the Kali Yuga. It's a low period. The majority of people are in the tamasic, or in the state of lethargy.

It looks like a very peaceful, docile state when one is in there. It's a state of apathy. The rajas, the energetic state, is much higher.

When we start to move into that energetic state, we begin to express the subconscious desires and wishes, and so they come out, and we seem to be getting worse, whereas before we were thinking it unconsciously. Now we want to carry it out. We want to hit somebody.

We're angry. We start fighting, and it looks as though we're going in a wrong direction, but it is a higher state. Arjuna did not want to fight.

He was told he had to fight. If you can't fight, you must fight. If you can fight, you don't have to fight.

That's the way it comes out. If you can fight, you're already moving above the state of rajas, the energetic state, and you're moving into the sattvic, the spiritually peaceful state. When you're moving toward that spiritually peaceful state, you're able to fight, but you don't want to, and so you don't.

So when you move up out of the lethargy state, it looks as though your character sometimes is becoming worse. It isn't. You're just expressing more, and it's showing what before was unconscious.

Anger, an anger mood is a higher mood than the mood of apathy. The highest mood is that peace, bliss, and is all degrees between those three states. A fully realized master, a Jesus, or any master to whom you look to.

It's possible to keep his company all the time. You can learn that positively by testing it out. These masters are omnipresent.

They are right where we are all the time. They are readily contacted. They're not difficult to contact, because they are pushing toward us much more than we are pushing toward them.

But we must open ourselves to it. We must make the contact. So the very best of holy company would be a fully realized being.

Next best would be a saint, and so forth on down. Coming down to everyday life, it would

be people who are on the path with us. People who think the way we think.

But the very best is the highest. The highest can be contacted, not with people, but when you're by yourself. Therefore, the more you can be by yourself.

[Speaker 6] (5:05:40 - 5:06:11)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Lester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (5:06:17 - 5:08:12)

In a way that will help you identify better with that which you really are. And with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's whole, complete, perfect. The you that you're trying to get to in everything you're doing.

The you that you're looking for where it isn't externally. One reason why I say it's easy is because you're trying to find you. How difficult is that?

Also, you're every moment experiencing the real you. Plus, every moment looking away from it. But you can't help but experience the real you.

And you say, I, that's it. I am. It's the beingness that you are that is you.

How many of you expect to have these carcasses a thousand years from now? A hundred years from now? Even fifty years from now?

We have one person. Marla knows all about it.

[Speaker 7] (5:08:14 - 5:08:16)

I'll be your age. I'll be your age.

[Speaker 1] (5:08:17 - 5:08:22)

You can stay eighteen all your life if you want to.

[Speaker 7] (5:08:23 - 5:08:23)

I'll change.

[Speaker 1] (5:08:29 - 5:40:55)

And if you really love the body that much, you do it. You can stay eighteen all your life. Maybe sixteen, I don't know.

Twenty five. But we should look toward the part that we really are. Bring it out.

Identify with it. Make it part of our conscious living. I am I.

Get the sense of only I, I, I, I, I am. I am that I am. Are you?

You say yes. Okay, that's it. Just be that only.

And you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state. The only happiness there is, is being.

And you're being this. What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being.

And that's the happiness you feel. That's the only happiness there is. How many have discovered that yet?

That there's only one single happiness. That's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions.

Now that doesn't stop you from doing what you're doing out there. It doesn't matter what you do. What matters is your attitude toward it.

Your understanding of it. But it sure makes life easier when you identify with your beingness. Try to get yourself placed on the scale of where you are.

It's good to see yourself objectively which you're probably discovering with the TV. There's a double benefit you get from the skits. One is when you start, all your garbage, your emotions come up for releasing.

And then when you watch it, it's entirely different, isn't it? Because the first part is very subjective. It's me with all my pet garbage.

And it's not what it looks like objectively. We don't see ourselves the way we really are. So when we come back and look at it, we want to hide most of it, don't we?

That's not me. I didn't do that. But you see yourself objectively it helps you move into the points of garbage that you are very much avoiding.

So when you identify as to where you are and you see it objectively you can say, boy, I'm in the first step or I'm in the tenth step. I've got to move. So identifying is part of seeing yourself objectively.

And there's three parts that you think you are. You are, that's your beingness, that's the real part of you, which sets up your mind and then develops all these programs over the ages. And the programs motivate the thinking.

And the programs are your feelings. I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are.

I think they accept them as being natural and right. Just adjust them a little bit so things get a little better. But feelings are simply programs.

Subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving. How many of you have seen that, that all these feelings are survival programs?

Well, that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in. And that's what you're doing.

You've got no choice, you're eternal. And all this struggle trying to survive. But wherein is the error?

What are you trying to survive? The carcass. As I used to say, if you're driving around in a car, it's your case.

It's got you closed in there. So has this carcass. So in your beingness you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it.

You let go of remembering that you created this whole thing. It's all created here in your mind. Change the picture mentally and it instantly changes out there.

It's called a miracle. I believe most of you have experienced instantaneous changes out there. How many have experienced What am I talking for?

But there's nothing out there but some total fakingness, most of which is subconscious and therein lies the problem. Subconscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts, that's all. How simple it is.

It's a collection of your feelings and thoughts. And everything you experience is via the mind. Go unconscious Mind's out of the way, there's no experiencing.

So try to identify where you are at. Most of the time are you identifying with your body

and the world? The answer is yes.

Wouldn't let you answer that one. But you can make it otherwise. You continue in what you're doing but shift your identity from being the body just to being.

Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing. You don't even feel yourself moving because you cannot, you're omnipresent.

When you identify with your beingness you discover that you're everywhere present in the entire universe. And should you choose you can take a look, see anywhere in the universe without moving because you're there. You don't even have to do astral travel.

You're omnipresent. Astral travel is in the mind. Astral body, mind are almost one and the same thing.

So identify where you're at. Make a decision to cut the journey short, go free. Why agony when you can be free?

So the real you is the beingness, the ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions.

Apathy, grief, fear are down in havingness only. When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness.

You move into a doingness. Instead of thinking your welfare lies in having, you feel you gotta be a doer. Of course that's an advanced state.

Only 5% of us are doers. 95% of us are wanting to have. When we're down so low we put ourselves in the state of being a slave.

We must have a job someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness.

Apathy, grief and fear. That's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust.

Then you get to be a doer. Which is a much freer state than being a slave. And when you get into the state of I can do you've got enough wish and will to move to the top.

Because you discover when you're just quiet and being that's the nicest thing there is. And with the doingness energy you'll work harder to drop the remaining limitations the agflat so that you can remain in just the being all the time. Now that sense of beingness

is not related to the world.

It's related to how you look at the world. You watch the world go by. You watch yourself.

You watch your own body moving around like you now watch other bodies. You'll see your body objective to you like you see other bodies objective to you. So try to move up to constantly identifying with your beingness.

Hold I am or I, I, I only. I am my beingness, I am. I am I amness.

And then when you get to be a doer the water's not going to come down is it? When you get to be the doer then try to see that you're not the doer. That all that is objective to you.

Try to take the attitude I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it. In religion they say let go, let God.

He can do everything. When you let go of your ego sense you automatically move into your beingness. And that takes care of everything with no effort.

And your life becomes totally effortless. And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being where your desires are out of the way.

Even though you're taking pleasure from the world try to recognize that that pleasure is you being you, your mind is quiet. Now on the way we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness is all beingness so it includes everyone. So you see other people as you. Then try to identify with everything out there, every atom as you because it's your making.

And when you identify with it you'll get to see that you created everything you're experiencing. It's all in your mind. All you're experiencing.

It's all in your creative mechanism. Mind is only creative. Creates the thoughts that we hold in mind.

And in the end knowing means being. You can't get to know yourself. That's two things.

I knowing myself I am myself. So the ultimate knowing drops away into being. All knowledge drops away into being.

You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind.

And you let it go and you discover you're omniscience. You're all knowingness. You don't have to work hard thinking.

There's no more thinking. You're knowing. And in knowingness there's no thinkingness.

So see nothing out there but your sum total thinkingness. By the way I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher.

Did everyone get the first chart? Or is there anyone who did not get the first part? Write it down.

You can use this in the future. This is stuff I believe you don't read in books. Or do you read it in books?

They'll give it to you in one sentence but not broken down this way. So it's good to have it where you can keep looking at it until you become IT with a capital I. This is taking responsibility for everything that happens to you.

What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them. So that negative happenings out there will stop.

The less negative happenings, the more positive happenings the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you it's difficult to release. But if your life is easy you're in a better place to release.

You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying the fear of living and release it. And when you continue this see nothing out there but your sum total thinkingness then you discover there is in actuality nothing out there but my beingness.

Which reminds me of Vivekananda. He said when you get to the end of the line you discover there never was anything but I all alone. I, my beingness, is the totality of all beingness and that's the only real thing there is.

Your beingness never ever changes. Your beingness is eternal. And because it never changes it's the only truth.

If something changes that was not true the moment before for a thing to be true it has to remain as it is. And the only thing you will ever experience that does not change is your beingness. Which you are right now.

Identify and move toward your beingness. And it gets to the point where you begin to see no objectivity. Nothing's apart from me.

There's nothing out there but my sum total thinkingness. You are me. Every atom in the universe is me.

That is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours. It's our creation.

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left it comes into play and pulls you away from it. From that nice quiet place. And some of us think it's the noise out there that's real.

Not the beingness. And we move away from rather than try to stay in the state of beingness. And when you get there you'll be intuitive only.

You'll operate in the world without thinking. You'll be offensive to no one. You'll have answers for everyone.

You can talk to people on their subject and help them. And as you're doing it you're watching your body talking and answering their questions and you're listening to it just like they are. Sometimes you say, wow, that sounds good.

So do not identify with your body and mind what's left of your beingness. Your is-ness. Your are-ness.

Your am-ness. Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal.

That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything.

You'll have the all. The universe will be yours. Why?

It's your universe. You created it. It was yours in the first place.

And this is a little bait. Because you're wanting so many things. I'm telling you, you can have a piece of real estate.

You can have the whole world. You can have all the other worlds. You can have the omniverse if you release.

Because it's your creation. You can duplicate and make two of these. Two omniverses.

So of course when you get there, why do you want to carry that load on your back? You don't. You let it be.

And you just remain identifying with your being-ness. Which is the greatest thing there is, barring none. Let's see if there's more.

Right here are words indicating the free state. This can help you in setting your goals. The word I like best is imperturbability.

The place where nothing can ever disturb you again. The place where no person can disturb you. You just look at the other one and you allow the other one to be in what the other one wants.

And it doesn't disturb you one iota. Even if they want to kill you. How can it disturb you?

You're eternal. The greatest disturber of everything the cause of all turbulence of the mind, perturbations, masturbations, everything is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now of course you've got to move up out of the having this state into the doing this state before you try to make things effortless. But when you let go and identify what you're beingness, things become effortless. And as I guess most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Every impossible, no matter how impossible becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot.

The sense of actionlessness, of not being the doer. Work toward that. And toward witnessing everything that's happening.

Sit back and be the witness of it. But when you reach that top, all these things are in place. That's the way you will be.

Those are the five words that I like best for the top state. You might have some other words you could add to it. And so to close on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance and peace, we must get rid of the ag flap in order to cap it.

And coming from this side, cap spells P-A-C. And this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap.

But you need to get up here to gobble that up completely. It's from the high point that you'll reach down and to suppress fear of dying. Allow it up so you can let it out.

Okay. That's the end of my talk for today. Be yourself.

You've got no choice. No matter how much you try otherwise, you'll always end up eventually just being yourself. Only.

So why not now? Why take time? Okay.

Thank you.

[Speaker 4] (5:41:01 - 5:41:08)

To start is to ask you first to briefly describe what the Sedona Method is.

[Speaker 2] (5:41:09 - 5:42:56)

Bob? Well, the Sedona Method is something that's simple. I think that's the first thing that I'd like people to know.

And it's something that's natural and something that's spontaneous. If you watch little kids play, you'll see them switch from one emotion, perhaps anger, sadness or fear, to another one instantaneously almost. They'll go from one feeling to another and then back again.

They're playing with someone they were mad at. The method is a way that we re-experience that way we dealt with it in childhood. We identify the feeling and then we release it so that when we check back inside, it's gone.

And that's the beautiful part of it. It's something all of us have done. It's something that people find it easy to learn on course.

And the thing some people would like to know is well, what does it feel like? I often ask people to remember a time that they've been, for example, in a big parking lot in a city, maybe one with several levels. They've lost their car.

Can't remember whether it was in the H's or the I's. They look around. They get more and more upset, frustrated.

And finally after five minutes of getting more and more tense or worried about it another car pulls out. They see their car. Ah!

That feeling of release of relief is what the method teaches us to do.

[Speaker 4] (5:42:57 - 5:43:33)

Now both of you, Bob, yourself practiced medicine for 20 years before becoming involved I think full time with the Sedona Method as a teacher. And you, David, you were located at the pinnacle of the medical profession, being known as the father of

orthomolecular psychiatry and co-authoring the classic text with Linus Pauling. How is it that you became involved with this method and now find yourself living in Sedona, Arizona, far away from the pinnacles of fame that you once knew?

[Speaker 3] (5:43:35 - 5:48:06)

Well, I found a method that was more effective than psychoanalysis, which I'd also done for some years. More effective than any form of therapy. The releasing method, for instance, allows you to come out of a feeling that may have plagued you for 20 years in an instant.

You can accomplish things in moments that would take months or years in therapy. And I've always searched for something to relieve human suffering. That's how I got into orthomolecular psychiatry.

Everything I've ever done has been sort of geared in that direction. I never saw a more effective method than this in relieving human suffering instantly. And I've done most of the consciousness programs around.

This I found to be the purest. In other words, it's a very simple technique. And what Lester discovered that was amazing was...

You're referring to the founder, the creator? The founder, yeah. And that there's another method that psychiatry had not found of handling feelings, and that is releasing them.

See, Anna Freud in her book on ego and methods of defense, we all know that repression and suppression and displacement are all these common ways of handling feelings. But what Lester came upon was that these feelings can be released. In other words, as the energy, the suppressed energy comes up, the feeling is released instantly, as fast as that.

So that you can be angry at somebody for 20 years and mulling it around with guilt and trying to forgive and going through all your mental processes. And the instant you release it, it's gone. And it works just marvelously.

The amount of fear, for instance, that it releases, fear being like Jampolsky in A Course in Miracles says there's only two emotions, love and fear. Anyway, just as I noticed walking up to the Grand Canyon. One time I had such a fear of heights I wouldn't get within a block of the Grand Canyon.

And now I can sit on the edge and look over. I mean, just that was a lifetime fear. I mean, it was more than a fear, it was a terror.

And I can sit on the edge of the Grand Canyon and look down happily, swinging my feet. So anything that can release that intense fear of that many years duration, in a few

instants, must be a powerful technique. Do you recall when you first came in touch with the method?

I think it was 76 or 77. I'd already done IST and a number of other things. And somebody told me that this was far and beyond anything that they had seen or tried.

Well, I'd been a student of Zen for many years, and Buddhism in general. So when I heard it was a method that releases you from your attachments, well, that's all you need, of course, to go the whole route. You can release yourself from your attachments, then the end is certain.

So as soon as I heard that, I thought, well, fantastic. You know, the Buddha said the cause of all suffering is attachments. So if there's a method that instantaneously releases you, that's just what I wanted.

So I went right for it. And I found it worked instantly. The very first day they teach you the method, so I naturally experimented with it.

I remember at the time I went to learn the course, I had a surgical condition for which I was scheduled for surgery on a Friday. A structural change of the body that requires nothing but surgery, no medical thing could have helped it. And by the time I finished the weekend, it was gone.

Canceled the surgery, never had it back. I said, wow, this is something quite a testimonial. That was my first experience.

And of course, at that time, I had many stress-related illnesses. I had duodenal ulcer and diverticulitis and migraine headaches and many allergies. And they were all cured instantly.

Diverticulitis is gone. Ulcer's gone. All the allergy's gone.

Fear of heights is gone. I found I could cure anything in the body. I remember a year ago, I broke my foot in November, and by Christmas I was dancing in the disco.

And I really demonstrated that the body does what the mind believes. So, for instance, I can stop bleeding in an instant. If I cut myself, it instantly stops bleeding.

I walk through poison ivy. So, just releasing on these programs that we have is what frees us.

[Speaker 4] (5:48:08 - 5:48:12)

Bob, do you recall your first contact with the method?

[Speaker 2] (5:48:13 - 5:53:49)

The first contact I had was about two years ago. And at that time, I'd been in private practice. I'd taught neurology for about seven or eight years before that.

I'd been in private practice for about two years, for about six months. And two close friends of mine became quite ill. I had thought I was pretty much in control of things, but the impact of illness and those close to me whom I was taking care of made me realize that there was something missing.

And a friend of mine told me about the method. I took it and I found that I was able to take my insecurities, my feeling uncomfortable in two difficult situations, and release them so I could be much more of service to those people. I could feel better.

I could maintain an objective, still care for them, but maintain a more detached attitude. And as I did it more and more, I felt better than I'd ever been able to feel before. I realized, as I compared using the method with what I was able to do in my practice, that using the method to give to people, I was able to give them something that they could use for themselves.

In my practice, I'd tried to do that. I would ask people, and I'd started early when I was in medicine. I realized that what I'd been taught in medical school was only the smallest part of the tip of the iceberg.

I had been taught, as a matter of fact, I realized and I knew at the time, I was being taught lots and lots about the most esoteric, arcane, special illnesses. So I was an expert on those things. But as I got into seeing what was really the problem with people, I saw that those illnesses were extremely rare, and that the common things I really had never been taught anything about back pain, headaches, muscle tightness, various things that all of us go through, but in medical school there's very little taught.

And most doctors, I think, are at a loss to deal with these problems. They can see there's some emotional component, but just how to deal with it is left up to, oh, physical therapist, perhaps use of massage, Valium, drugs like that. Well, I could see that those things were very important because most of the patients I saw either had them or in response to a serious illness, their emotional reaction was so crippling that it made their ability to deal with the illness very much impaired.

And I saw that as they were able, when I saw patients who were able to deal more easily with this, when they could become calmer, things worked out better. So I saw that what I needed to do was to find a way that I could give to people that they could use for themselves, that they didn't need to come back to me. They could be their own doctor and their own patient.

And I started teaching the method about six months after I took it. I saw it was so powerful. And I continued to practice for about a year, and about a year ago I stopped

because I saw that what I could do with this method was so much more effective.

I just had someone, as a neurologist, one of the problems I used to see commonly was headache, neck pain and so forth, and whiplash injuries were particularly troublesome. And there was a person on course two weeks ago who had fallen off his bicycle about a year ago, had had constant pain in his neck and upper chest since that time, had gone through all sorts of treatment but hadn't really gotten better. And by using the method for only five days, he came into class the second weekend and said, I feel a little incredulous, I feel a little uncomfortable about telling you this, but I used the method, I released, and the pain at first would get less, and as soon as I'd release the pain, I'd start to feel afraid.

Then I'd release the fear feeling, pain would come back a little bit, I'd release that, more fear would come, I'd release the fear, and gradually both the pain and the fear went away. And now I don't have any pain. I feel normal again.

That kind of experience I have seen over and over and over again. I never saw it in medicine. I know that giving people drugs that depress them simply helps them to suppress those feelings.

And a whiplash is a good example. I'd seen lots and lots of people with it and was amazed that they couldn't get better. But then I began to see what the problem was.

When we have a shock to the body, our muscles tighten up to protect us. We think that we need to have the tightness, which produces pain, in order to continue to be protected. So as soon as the tightness goes away, the fear comes up, and that will keep us unable to let go of the tightness.

So by working on both at once, this person was able, as a lot of other people have with similar things, to let go of the whole thing and feel well. So it's been something.

[Speaker 4] (5:53:50 - 5:54:24)

I'm speaking with Robert Scott and David Hawkins. We're exploring the Sedona Method. We'll be right back.

You've been talking about the simplicity of the technique, of the method itself, and I'm wondering how you would compare the technique or the method with other approaches to changing one's consciousness or raising one's consciousness. I think of things like the S-training, actualizations, Lifespring, and such programs as that. How would you compare the Sedona Method with those programs?

[Speaker 3] (5:54:24 - 5:56:42)

Well, those programs, first of all, you need a method to release the old programs. And

any of the consciousness programs that put in new programs are weakened by the fact that they're cancelled out by thousands of old programs that negate it. And these programs are subsumed under a feeling.

In other words, the simplicity of this method and the reason for its rapidity of effect is that it's dealing with repressed feelings, suppressed feelings. And the energies are released as they come up. Now, one feeling may be associated with millions of thoughts.

So the programs, consciousness programs dealing with thought are very weak and slow by comparison. In other words, one feeling represents the accumulated effect of millions of thoughts. And as you release that one feeling, you literally wipe out the millions of thoughts associated with that one feeling.

But in something like, David, in something like EST or particularly EST I think of, frequently people will come up with suppressed feelings. They do, yes. But not in a predictable way and not continuous.

See, the method works continuously. So that if something should happen in the studio, let's say, and fear would arise, as the fear came up, it's instantly released. So you don't, you're not accumulating any more programs.

You're constantly releasing what you've suppressed, not only this lifetime, but whatever you came into this life with. So many of the programs that you're releasing, of course, are millions of years old, really, many, many lifetimes. And all these feelings have to do with survival, really.

The lower self, the ego, all is subsumed under that term, are really all the programs we've accumulated to ensure our survival, to keep us separate, to keep us thinking that we're bodies. And as these programs are released, who you really are becomes increasingly apparent until you really experience just your own beingness. And in your own beingness, you see your own perfection in that of others.

[Speaker 4] (5:56:43 - 5:56:54)

One might interpret what you just said as kind of releasing the mind or getting rid of thoughts, and the lurking danger of brainwashing comes up.

[Speaker 3] (5:56:54 - 5:57:56)

How would you respond to that question? It unbrainwashes. It unprograms.

In other words, this method has no new programs. There's no metaphysical teachings. There's no new programs at all.

It's an unprogramming technique. And what happens is the mind becomes quieter and quieter, see, because thoughts are created by a suppressed feeling. And the way to wipe

out thoughts is you watch a train of thoughts and you look for the feeling that's triggering this train of thoughts.

And as you release the feeling, that train of thoughts disappears so that eventually the mind becomes silent. And in this silent beingness state, one just knows that thoughts are not necessary. A man is so used to thoughts and feelings, he thinks that's normal.

In fact, thoughts disappear and as emotions are constantly released, they begin to disappear as well. And then you're in a state of peace and imperturbable calm at all times in which everything is just known.

[Speaker 4] (5:57:57 - 5:58:12)

When one experiences this and then one moves back into one's everyday life, how does one integrate this non-thinking beingness with the practical problems one comes in touch with in one's job or family life?

[Speaker 3] (5:58:12 - 5:58:43)

It continues as you walk about in the world. The beauty of the method is that it's working all the time as you go about in the world. In fact, it's recommended that you stay in the world, because in the world, the world is what's bringing up your programs.

And to isolate yourself on a mountaintop, you can get above your garbage, and of course you're feeling great and you think you're in a fantastic space until you go back into the world and all the garbage comes up again. So it's recommended for those who've learned the method to stay in the world because the world is bringing up your garbage for you to release.

[Speaker 2] (5:58:46 - 6:03:15)

I think in line with the question that you asked about other methods of doing things, that this is everyone has had different kinds of experiences, perhaps starting with a beautiful experience of nature when we were little, or listening to music or something like that. And the question that goes for practically every kind of discipline or path that we follow, and we spend a lot of time trying to recapture that moment, to recapture the feeling. And we're dealing with something that happens in an isolated moment in time.

What we're really concerned about with our life is every day, every moment of every day. And if you try and spend that moment remembering what it felt like when you heard a Haydn mass or played music with someone else and enjoyed it, it's frustrating because it happened in the past. What the method allows people to do, and I think that that's why it's different from everything else, is to take the feeling that you have at the moment, to release that feeling or feelings until you get to a point of feeling comfortable, calm, and peaceful.

So that whatever is happening in the world, you inside are in that imperturbable state. You can, as David says, you can get away from things. If you look at the problems of the world and the way we attempt to deal with them, you can see that a situation, for example, like a job or a relationship, might be the source of stress, might appear to be, or discomfort.

And yet when you look at it a little harder, in perspective, you see that at times it's quite pleasant. At other times it's stressful, so it's not in the situation itself. It's clear it's our response to it.

Now our response is going on 24 hours a day, and in order to be effective, any method, it seems to me, needs to be able to be available and work at any moment of the day. So if you look at how do we deal with these problem situations, well, we may try and get away from them. That's the most common way of handling a feeling.

Something awkward comes up, we want to move away. We leave the room, or we leave the job, or we leave the person. But frequently, as often as not, the same problem comes up with the next job, or the next person, or the next situation.

Another, and perhaps actually more frequent really, way to deal with a feeling is to suppress it. We'll become aware of a feeling of dislike for someone that we have to spend time with, and we'll push the feeling out of the way because in order to work smoothly with another person, we can't have that feeling of irritation or anger or annoyance. The difficulty is that the feeling is still there.

And the harder we push down, the tighter and more compressed the feeling is, the more it wants to get back up. So the upshot of it is that as people get older and accumulate more and more feelings, they feel tired, more tired, have less energy, feel more tense, feel more under the gun, feel they have to move faster, and become more rushed. And the end result is that those suppressed feelings, which have accumulated, run us instead of our being able to be in control of them.

So, we say that the simplest way to deal with it, every moment of every day, is to take the feeling. Is it a feeling I could release? Do I need it now?

Or would it be more constructive in this situation to have another feeling? So it gives the person control at each moment. And I think that's one of the major differences between this and practically anything else.

You don't have to go away to do it. It isn't something you have to come back to a person who can help you with it. Once you learn it in the course, it's yours.

And we encourage people, as we teach it, to learn it their own way. See the ways they can integrate it into their life.

[Speaker 4] (6:03:16 - 6:03:42)

And that, of course, depends on what they do. Though there's no philosophy as such associated with the method, what happens to people, and I'm sure that the kind of experience you're describing obviously changes people's perception of the world around them. And that has to involve their approach to dealing with the world.

So what about that? What happens to those people who experience the method from the standpoint of their own personal philosophy?

[Speaker 3] (6:03:44 - 6:04:03)

Well, the method is experiential. It's not intellectual. And what it gets rid of is anger, grief, fear, lust, anger, pride.

Takes you up to courage, then to acceptance. Takes you up to love, and finally to peace.

[Speaker 4] (6:04:04 - 6:04:07)

So Christ was teaching us to know the method.

[Speaker 3] (6:04:07 - 6:04:13)

He didn't tell you the technique. He told you to forgive your brother, but he didn't tell you exactly how to do that, how to let it go.

[Speaker 4] (6:04:13 - 6:04:14)

And that's the key, isn't it?

[Speaker 3] (6:04:14 - 6:05:12)

You see, what all the methods are not telling you is how to let it go. And what he says is so, but he doesn't tell you how to do it. So you can struggle a lifetime, let's say, to achieve one forgiveness, which when you know an effective method can be released in a matter of seconds or minutes.

So we feel that, or I've observed that the method allows anybody to achieve whatever their spiritual goals may be. If you're a Mormon, you're going to become a better Mormon. If you're a Catholic, you're going to be a better Catholic.

Whatever religious or spiritual or consciousness goal you have. You see, we could be at the end instantly if it weren't for the attachments and the programs that are standing in the way. So if we knew a method to release them, we would, you know, achieve our goal instantly.

So the beauty of the method is it allows you to get wherever you want to go. It removes

all the barriers.

[Speaker 4] (6:05:13 - 6:05:18)

Is the answer in the method or is the answer in the person experiencing it?

[Speaker 3] (6:05:18 - 6:06:15)

You have to first want to let go of all your garbage. Otherwise the method wouldn't appeal to you. I mean, if you're still enjoying, you know, anger, fear, grief and all those things, then it wouldn't appeal to you.

But if you've reached that point in life when you want life to become better, this is a technique that will take you out of all that misery. And it does it rapidly. And you just you don't have to read anything about metaphysics or any such things.

The truth of all the world's teachings become your own experience. And in fact, it's advised not to read. I haven't read anything in a long time now.

In other words, there's no point in contaminating yourself with further programs. Every spiritual book you read has to be released later. Every sentence that you've studied, memorized and has to be let go of.

Every single thing spoken in words is a program. Everyone is a limitation. How do you avoid that becoming a program?

[Speaker 4] (6:06:18 - 6:06:23)

How do you avoid what you're just saying from becoming a program? That I've got to release all these things.

[Speaker 3] (6:06:25 - 6:06:56)

Experientially, you find it so. Experientially, you find that every teaching is a limitation. It has to be because what speaks words but one's ego.

Consequently, they're all programs. However, there's good programs and bad programs, you might say. And as you get higher and higher within the illusion, finally you start letting it's like you get up the ladder, then you pull the ladder up after you.

So right now I'm in the process of pulling the ladder up after me. Letting go all the stuff that I learned over the years.

[Speaker 2] (6:06:57 - 6:10:00)

You asked the question of what people do with it and obviously people do with it what they want to. That's the purpose of this course. We say for you to take the method and

use it for what you want.

We don't have any direction for people to go on. As David mentioned, we see that most of our feelings can be put into the category starting with the lowest one in terms of energy level of apathy. That's the feeling we don't feel we can do anything.

Why bother anyway? Can't fight city hall. Next up the line is a feeling of grief, of sadness, of disappointment.

And there's a little more energy in that. When we come to fear, which is still a bit higher, there's a feeling of I better perhaps get ready to move because it looks dangerous here. And above that there's a feeling of lust, of desiring, of wanting to.

And that serves as sort of a bridge between these lower feelings in which we really don't have much energy. Not much of anything available to do anything to go up even higher in terms of available energy to do what we do want to do. So next comes anger.

That has a lot of force behind it. People get things done in anger. Pride, above that, is a state where people who have done things come back into.

Well, I did it. That's pretty good. But the feeling there is, well, I'm not so sure I could do it the next time, so maybe I won't try.

Now above those are the three highest states that we can attain. And courageousness is the most active one of those. The feeling that I can do it.

It's possible. And with that is a feeling of confidence, of openness, of flexibility. And above that is a feeling of acceptance, of joyfulness, of radiance, of feeling intense pleasure.

And finally, as David mentioned, a feeling of peace in which all is quiet. Now we, in the Course, we go through those feelings. And people see, oh yeah, I have a feeling of apathy about this.

With my relationship with my wife I feel some irritation because I don't feel I'm getting really what I want, or there's something missing. Or perhaps I feel some irritation with myself. And what people do during the Course is to spot those feelings, to release them, and then they take whatever direction they want.

For example, during the, at the beginning of the Course, we ask people what they want to get. Some people want to improve a relationship, other people want to change jobs, or feel more competent, successful in what they're doing. And that's really up to them.

The Course really helps them get on course by releasing towards whatever way they want to go. Ultimately we're talking about freedom from all the feelings that block us, that impede us from getting what we want. So it's been used by people in all walks of

life.

[Speaker 4] (6:10:01 - 6:10:25)

I'm speaking with Dr. Robert Scott, Dr. David Hawkins. We're talking about the Sedona Method. I was saying as we were listening to John Denver sing that song, it's up to you, that I can feel all those listeners out there coming closer to the radio and saying, okay, tell us, how do you do it?

[Speaker 3] (6:10:25 - 6:11:28)

How do you do it? David, how do you do it? The Method is an internal intention set I call it.

A willingness to let things go, and the actual details of the technique is taught in a course. The reason it's taught in a course is because it sounds so simple, and it is so simple, that the ego would like to just grab it and therefore get rid of it. It's sort of like telling somebody who's still got a drinking problem that the secret of AA is you just stay away from one drink one day at a time.

The guy would say, hey, I know that. What the heck good is that? And that would be the end of it, right?

The reason AA works is because people learn the techniques in an overall setting, in an overall context. And most are found through experience, that a 30-hour course, during the course the person has taken through so many releases that the ego can no longer destroy the effectiveness of the Method. And once you learn and experience it, then it becomes part of you.

[Speaker 4] (6:11:28 - 6:11:38)

That response, David, is hauntingly familiar to the response frequently given when someone asks about EST that, well, we create this context.

[Speaker 3] (6:11:38 - 6:12:01)

Well, EST is a complicated series of programs. It was the most complicated experience I ever had, in which they throw everything at you but the kitchen sink. Now this method is one very simple technique, so simple that like Zen, it's before your nose, and being at the end of your nose, it's impossible to see.

It's so close, it's that close.

[Speaker 4] (6:12:02 - 6:12:07)

Bob, as a teacher of the Method, would you like to describe actually what happens in the

course?

[Speaker 3] (6:12:07 - 6:12:07)

Sure.

[Speaker 2] (6:12:08 - 6:18:39)

I mentioned earlier when you asked what do people do with it and what do people get from it. People get from it what they want, and they start using that as a fulcrum. What do I want?

Using that as a motivator, as a goal that underlies the course, we start off the first day by looking at those things that people want overall as something that they would be willing to release feelings that get in the way to get. For example, we assume and ask people to see that that's the case, that what they like to do as a result of taking the course is to feel lighter, happier, freer, more able, confident, and so forth. So they take the things they want, and the very first day, we talk a little bit about the various ways of handling a feeling, suppressing the feeling, trying to get away from it by escaping it, expressing the feeling, getting mad at another person, for example, which is fine for us.

It lets off some of the steam, but the other person doesn't enjoy it particularly. And then the fourth way of handling a feeling, which is to release it. So we spend the first part talking about how we deal with these feelings that cause the problems every day, and then after people can see that, yes, I've expressed feelings, I know for a long time I suppressed them, and it felt awful.

When I began to express myself, I felt freer. But still, I felt uncomfortable every time I let somebody else have it, or blew my stack. Or if I really threw something, I felt foolish afterwards.

Then as they see that those other things that they've done to deal with a feeling have not worked particularly well, and have left them really in the same state that they were before, then they are willing to try something new. And that is the method. So we start early on, very simply, asking them to look at what feeling they have.

And oftentimes people, when they first start the course, are a little bit nervous, or a little uncomfortable, or unsure, or, what is this all? What are they going to do? Or, what do I have to do?

So we start with a simple feeling like that, and by leading them through a release, by asking a few simple questions, and I don't tell people what the questions are, because as David said, it sounds so simple that frequently people will say, well, I already understand that, I don't need that. But it takes people a while, and I tell people, I ask people at the end of the first day, not to tell their friends what the method is. And I've learned that it's

easier for them to do that when they look back at the first part of the day and say, well, it was a little confusing to start with.

Because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do? Well, we push at that uncomfortable feeling, we want to get it out of there, and if it won't go, then we're going to get the other direction.

So we, for example, feel, what are they going to do, or what do I have to do? So we start with a simple feeling like that, and by leading them through a release, by asking a few simple questions, and I don't tell people what the questions are, because as David said, it sounds so simple that frequently people will say, well, I already understand that, I don't need that. But it takes people a while, and I tell people, ask people at the end of the first day not to tell their friends what the method is.

And I've learned that it's easier for them to do that when they look back at the first part of the day and say, well, it was a little confusing to start with. Because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do?

Well, we push at that uncomfortable feeling, we want to get it out of there. And if it won't go, then we're going to get the other direction. So we, for example, feel uncomfortable in a situation, we'll try and get away from it.

But the problem is every time we come back into that or a similar situation, the same feelings come up. Finally, we get the point. The feelings are the problem.

They're my feelings. I've got to do something about it. And when they see that, then it's easy.

Then they're eager to do it, because they'll take a feeling that they have had perhaps multiple times before, they release it, and they look inside. It's completely experiential. I ask them to use the scientific method.

Don't take my word for it. Take the feeling, release it, and then check inside and see how you feel. Well, they'll say, well, I still feel a little wobbly.

Okay, well, would you like to release on that wobbly feeling again? They say, yeah. They do it, and I say, well, how does it feel now?

Well, gosh, I feel a lot more relaxed, but there's still a little tiny bit. I say, well, would you like to release that? They say, sure.

And then they release that. Or if they want to, they say, well, I've had about enough for

now. I feel a little confused.

I'll say, okay, you can leave it at that for the moment. Or if you'd like to, you can release the confused feeling. What would you like to do?

The way the Course has taught us, it's left up to them. It's always in their control. It's their choice.

Do you want to release or not? It's up to you. And I think that, again, differentiates this Course from almost everything else.

There is no pressure, there's no coercion, there's no force. It's up to the people. They take whatever feeling they want to release.

It's not my telling them that they should release the feeling. They make the decision. And it is a conscious decision.

So it's easy. By the end of the first day everybody's able to do it. And then we keep on the second day and later days, keep polishing it.

Apply the method to feelings that are more charged emotionally, let's say. Or situations that have been difficult. So we start simply.

Start with the very simple feelings. The feeling you have right now is the one you work with. So you don't, it's not complicated.

You don't have to use any, you know, complicated system. You don't have to think about it. You don't have to figure out where the feeling came from, who was responsible for it.

You just say, well, this is the feeling. And that's all.

[Speaker 4] (6:18:39 - 6:18:46)

And I like to release it. There's no conscious review of one's past life? Well, no, you don't need to.

[Speaker 2] (6:18:47 - 6:20:35)

As you release, frequently as you get in touch with a feeling, a scene from childhood may come up or another scene. But those are really unimportant because the feeling, every feeling we have, is the result of thousands of episodes in the past. How many times when we were a kid was our toy taken away from us?

Or did we have to go to bed early, not stay up and listen to the radio or the television? Those feelings, every one of those accumulate. It brings us to the feeling we have now if someone takes something away from us or we don't get what we want.

So you don't have to go back to each incident. And that's why it's so rapid. It's so fast.

You take, with one feeling, you just keep releasing on that feeling until it either goes away completely, as David has mentioned, a lot of people after the course, the man with the whiplash, his feeling, his pain went away completely. Another man who was a marathoner had Achilles tendonitis. He'd been running marathons for seven years.

Every time his foot hit the ground it hurt. He released, pain would go away for an instant. Hit the ground again, pain released, pain is gone for an instant.

He kept doing it with persistence. Within four or five weeks after the course, I talked to him on the telephone. He said, you know, the pain is gone.

So he didn't have it anymore. So the teaching of the method is experiential and it is scientific in that each person checks, uses it for himself. Do you still have the feeling?

Yes or no? Then they check for themselves. It's up to them.

So that's the beauty of it. Nobody tells you what to do or how to do it. It's up to you.

[Speaker 4] (6:20:36 - 6:20:51)

We have a brief tape of the founder, the creator of the method, Lester Levinson, talking about how that came about. Perhaps before we play that tape, each of you, perhaps David, describe your experience of Lester Levinson.

[Speaker 3] (6:20:52 - 6:22:16)

Lester, as I said, I was a student of Buddhism in Zen for many years. When I met Lester, I heard he was nobody and looked like nobody. And when I met him, he looked like nobody.

A true sage. There was no trappings, no robes, no incense, nobody genuflecting, no mobs of people chanting mantras, nobody swaying in a hypnotic ecstasy. Just an ordinary person you would pass on the street.

And it's only when you speak to him and he realizes your degree of interest and he sort of opens up to you that you realize you're talking to a very incredible being who's aware of who he is and he's aware of who you are. And he won't play the role of the guru. You are constantly thrown back on yourself.

He says, well, you are the one that wants to go free and you know how to get free and therefore just do it. So we all want a guru that will do it for us, you know, that'll get us high and keep us high and we like to hang out in his ashram so we can stay up in the dizzying heights. But it has to work in the world.

It has to work in Times Square. It's got to work as you're going to work. It has to work in every moment of every day.

Bob, what is your experience of Lester?

[Speaker 2] (6:22:17 - 6:23:15)

Well, it's funny. He's unlike anybody I'd ever met before. As David says, he's someone, if were you to see him on the street, you would think him very ordinary.

And he is. He's a very simple person. After he learned the method, he made a lot of money in real estate and then gave that money away, moving from New York City, where he'd lived and worked, out to Arizona and he lived a very simple life.

His life now, he lives, he's now in Arizona but spent the last five years in New York getting the method out. So he's someone who works tirelessly. He spends 18 hours a day doing things.

He's very gentle, very simple, very direct, straightforward. The way he works is really to let people do it themselves and not to interfere. As David says, he makes it quite clear that it's up to you.

[Speaker 4] (6:23:16 - 6:23:20)

Let's hear from Lester Levinson, creator of the Stoner Method.

[Speaker 1] (6:23:21 - 6:31:18)

I started life like everyone else, trying to do things the right way. Having been graduated as a physicist, things became very difficult in the 30s. I was graduated in 1931 from Rutgers University.

I tried, probed, many things, not only in physics and engineering, but I even went into business. I thought, well, the scientific world is not making me happy. I'll try the business world.

In the process of trying so hard, as the years went by, I got sick, I had migraine headache, I had ulcers and the usual things that come from business pressures. I was trying to make it in the world like everyone should, be a good person, make a lot of money. And I started out at a difficult time in 1931.

Physicists were considered necessary evils. Engineers weren't appreciated too much because they didn't bring in profits like the salesmen did. And so I shifted over from engineering into business, back into engineering, into business.

I did a lot of research and development work and found it interesting, but I was always

changing. I knew not why. As the years went by, I began to get ill.

I began to get the usual businessman's pressure diseases. I got ulcers, I had four perforated ulcers, I developed migraine headache, and finally after twenty or so years, I ended up with two coronary thromboses. After the second one, I was told not to move.

I might die any minute, any day. I had been a workaholic. I had been driving.

And when I heard that, I said, wow. Up until that time, there was something missing in life. I never felt fulfilled.

I did have nice jobs. I was able to make money. In fact, when my crisis came, it was 1952, I was living on Central Park South in New York City, when I was told not to exercise, not even to take a step up because I might die.

Well, that scared me to death. Up until that time, I had been seeking fulfillment. What is life?

I had studied back in the twenties Watson's Behaviorism, which was the thing of those days. And in the thirties, I shifted into Freud, and Freud was my god in those days. And with all this accumulated knowledge, I even had four years of psychoanalysis under an associate of Freud, a Dr. Killing Bloom, B-O-U-H-M. And after four years of psychoanalysis, four times a week, I was told some people cannot be helped. I would never stop seeking, pushing, driving, what's this all about? So when that second heart attack came, for me, it was the best thing that happened in my life.

I needed that much of a push, of a shock, to make me realize that the smart boy I thought I was was awfully dumb. Terry was 43 years old, sitting on top of the world, being envied by everyone, and yet I had a foot and a half in the grave, on top of which I was miserable most of the time. So this second heart attack I take as the greatest blessing I've had in my life.

It made me realize that all the accumulated knowledge up until that time was of no avail. Well, what should I do? Well, as a good physicist would do, you go back to the lab.

I began thinking again. What am I? What's this world?

What's my relationship to it? What is happiness? What is mind?

What is intelligence? I say because of the intensity of my need and drive for the answer, they began to come. The first thing I thought of, what is it I want most?

Happiness. Oh, happiness is being loved. And that was a shock to me.

I was very much wanted. People liked me. Family, friends, everyone.

And it was quite a revelation to discover that being right was not it. So I rethought. Well, what is happiness?

What are the happiest moments I can think of? And when I relived them, I saw that it was when I was loving that I was happiest. And that when people were loving me, there was a momentary pleasure there but nothing lasting in it.

So I immediately began trying to change all my thinking from wanting to be loved to loving. From wanting to be approved of to approving of things. And I discovered there was a help in it.

I began to get better. Then I said as a good scientist would, well if this is good, I'm going to pursue this as far as it will go. After about a month of changing, wanting love to loving, I saw another thing that was almost like a shock but was a deep revelation.

I wanted to change everything in this world. I was wanting things in the world to be different from the way they were. And that I realized made me a slave of everything in this world because I wanted it to be different.

So I began letting go of wanting to change things. And what a revelation that was. As I did that I began again to feel even better and better and better.

I kept that going for oh another two months with letting go of wanting love and wanting approval and so forth. And at the end of a three month period I suddenly discovered my health was back to normal. My heart was okay.

My migraine was gone and I felt good. I felt my ulcers had gone also and I felt so good I never even went back to the doctor for a checkup. And the proof of that I did not need a doctor simply.

That was back in 1952. And I can say truthfully I have not seen a doctor professionally since 1952. Whereas before that I was always with the specialists and the doctors.

And so I know everything in my body straightened out. And what was the key thing? I was relaxed.

All the pressures that were formerly there were gone. I was not pushing against this world. I was not trying to change it.

I was not involved in a hassle of people wanting them to approve and like me. And just by doing that my whole life was at ease.

[Speaker 4] (6:31:20 - 6:33:13)

You're just listening to a tape of Lester Levinson talking about his experience of coming in touch with what is now called the Sedona Method. I'm talking with Dr. Robert Scott,

neurologist and teacher of the Sedona Method and Dr. David Hawkins, a psychiatrist and acknowledged father of orthomolecular psychiatry. We're going to continue our exploration of the Sedona Method in just a few minutes after we pause for station identification.

You're listening to Voices and Visions. This is KALW FM in San Francisco. As I was listening to Lester describe his experience there were a couple things that struck me.

One, he mentioned that he began thinking again which I found interesting relative to some of the things we were talking about earlier about the idea that we have to really let go of our thoughts. And I coupled that with his emphasis on clarity of intention and having the felt need for answers. And perhaps we can talk a little bit about that.

That somehow we do need to get in touch with what our intention is, what our objectives are, what our purpose is or who we are and what we're doing here in order to move to that step of letting go, as you were talking about David earlier, that we have to let go of those mental programs that we create during the course of our life and perhaps have been created even before we came here as human beings. What about that clarity of intention? Where does that come from?

How do we create that clarity of intention and purpose so that we can move to the place you've been talking about and describing?

[Speaker 3] (6:33:15 - 6:35:32)

The thoughts that he was speaking about was when he was going through the process and arriving at the method, he would try one method and see that it ended up as a dead end and then back up and say, no, that's not it. The method itself, as far as clarity of intention, every feeling has an intention to it and that intention becomes rather obvious. In fact, as you let go of the intention, the feeling disappears and with it all the thoughts that were flowing from that feeling.

I would guess describing the mind as silent is probably rather threatening to people at first, the idea of walking around without a whole harangue of thoughts going through your head. So perhaps I shouldn't mention it without some explanation, but the thoughts are, all thoughts are disturbing. There isn't a thought that's not disturbing to one's total peace.

And it's only because you don't know a better state that you love your thoughts. And as they begin disappearing and you begin to experience your beingness purely and totally, thoughts bring you down and thoughts are no longer as welcome. You see, because pleasure is sort of the space between two pains in the ordinary person's experience, so a pleasurable thought gives him that brief moment of respite from the pain and really what he's trying to do is escape the painful thoughts which are lurking right under the

surface.

So you can think of a happy thought, it makes him feel good for the moment because right below the surface most people are living lives of quiet desperation. Everybody on this planet is here because of ego. Ego is pain.

Everybody hears breath from pain every instant. There's nobody walking the street who is not vulnerable to pain in one instant, and he knows it. When you get into a state where you're no longer vulnerable to pain, you're in a different state of existence.

Then by comparison you look back and you say, wow, how did I ever survive it? How did I ever survive being torn apart by those millions and trillions of thoughts all these years? And you see how the ulcer and the migraine and all these other things arose.

[Speaker 4] (6:35:33 - 6:36:05)

As I hear you talk about the ego, David, I'm reminded of the attitude towards the ego that comes out of many of the Eastern philosophies and that is that somehow the ego is something that we have to move beyond or we have to put aside, and I'm wondering if that's really the total answer. I mean, if we're going to function in the world somehow we do have to have some kind of an identity or recognition that we are functioning in the world, but what about that balance?

[Speaker 2] (6:36:05 - 6:38:51)

I think the balance has to do, as we mentioned earlier before the break, the intention comes from each person. Each one of us has a specific purpose for being here, in addition to a general purpose for the planet's being here and our being on it or with it. As the course begins, people look at what they are here for.

What do they want to take the course for? And frequently the first things that come up, as certainly has been the case with most of us, are what we want to do in the world. It might be making money.

It might be having a satisfactory relationship with a wife or husband or children or parents or grandparents. It might be wanting to make one's mark. It might be wanting to be important.

It might be wanting to have power, to gain control, to be loved, to be approved of. And all of those are goals that can be achieved by people using the method as they learn it on course. As they do so, however, as they begin to release the feelings of wanting to be liked by other people, of wanting to gain mastery over others, of wanting to be in a position of power over others, frequently as they release, those feelings kind of melt away and they feel instead that their intention changes to one of wanting to be kinder to other people, wanting to be more loving, wanting to be cooperative and helpful instead

of having it their own way. Now, we say you can have your own way, and the easiest way to have it is to let other people have their own way too, not to force other people to do it your way or get them to help you do it, but to achieve a state in which you feel harmless towards other people.

Your behavior together is one of mutuality, so that both people want to do what is being done. The intention comes from the strongness of the unpleasant feelings. If people are uncomfortable enough, they're willing to take a straight shot for it, and for them it's very easy for them to learn the method and to use it successfully.

They go very quickly. After you've tried everything else, if you've spent your life disco-ing and your feet are tired, then you're perfectly willing to find something more comfortable, more rewarding. So, it's kind of for people who've tried all sorts of other things.

This is a way that is not striving. It's the letting go of the striving, letting go of the grasping. And for that reason, it's easy.

[Speaker 4] (6:38:53 - 6:39:32)

David, in listening to you talk, my experience of you is that you've been through a lot of different experiences in your life, and I'm wondering how those people who were once your peers, and still are your peers in the sense of the medical profession, how they've related to where you are now, and kind of leaving again, going back to leaving the pinnacle, and going to Sedona, Arizona. Have you found that you can come back into that circle of peers and have the same recognition that you once had?

[Speaker 3] (6:39:33 - 6:42:43)

Well, I understand them, of course. And I understand what it is they're doing. And I feel that what we started on that level has been well launched, has its own momentum, and is able to carry itself.

And then I went on to other things. For instance, of course, I've worked with biochemistry and its relationship to mental illness, to brain function, to psychosis, to various neurotic states. So I myself also had hypoglycemia rather severely, and we did a lot of work in that area.

Then I found a shift of consciousness. For instance, I once had gout. So I had gout, I had severe hypoglycemia, I had numerous dietary restrictions because of the ulcer, the diverticulitis, the migraine, all these things at once.

I found with a shift of consciousness that my whole body chemistry changed. I no longer had gout, I no longer had hypoglycemia, my cholesterol no longer was up, and just realizing my own perfection, the body immediately obeyed that realization, and my body

chemistry instantly changed. So I discovered that consciousness is more powerful than anything else, and that how can we help people get better through consciousness techniques?

So I became interested in these techniques because they seem to be more powerful, because the biochemical, nutritional, psychotherapy, psychoanalytic approach is only able to help a limited number. There are still people who cannot be helped. There has to be something more powerful.

Also, as I became more conscious, I saw that many people had no intention of getting better, that there were karmic influences, that there was a higher level of consciousness, that there was actually a decision to be sick, and there was a failure to realize that one is the author of one's own sickness. And I saw beyond blaming it on the environment and how you were raised and your nutrition and biochemistry and viruses and all this stuff in the world, I saw that it's one's own consciousness that determines these things. So I became more and more involved in consciousness and studying the mind.

Curiously enough, psychiatry knows absolutely nothing or very little about the mind. Isn't that odd? Psychiatry knows nothing about the mind.

Here we're talking today about a method called releasing, which psychiatry hasn't even heard of. The most powerful, effective, and rapid tool I've seen for overcoming emotional difficulty in a profession that hasn't even heard of it. So I found that throughout the ages, mankind has known enormously powerful things, and how could we reach these realizations?

Well, when you read the spiritual and the consciousness literature, it would sound like you're going to have to spend many, many lifetimes. Certainly as a yogi, you're going to have to spend many, many lifetimes before you can realize the truth of these statements. Well, this particular method so rapidly allows your consciousness to grow that you find out for yourself the truth of what's been said by the sages throughout the ages.

[Speaker 4] (6:42:45 - 6:42:58)

Have you had any, again going back to when you were co-authoring the textbook on orthomolecular psychiatry with Linus Pauling, have you had any recent contact with Dr. Pauling?

[Speaker 3] (6:42:58 - 6:43:02)

I haven't, no. Our travels have been in different circles over the last few years.

[Speaker 4] (6:43:02 - 6:43:11)

I'm struck by where you have gone and where he has gone. He, of course, is still being actively involved in the whole area.

[Speaker 3] (6:43:11 - 6:46:53)

He goes deeper and deeper into what he's into, and I tend to keep moving on, and when I see a thing is launching on its own and many people have come into the field and it has all the momentum it needs to thrive, it no longer needs my energy, and I myself as I evolve keep moving along, and my search for what would be helpful to others has actually led me into these experiences myself. I've always tried them myself first. As far as my relationship with my colleagues, like anybody in the consciousness movement, the people that you were involved with think you're going crazy, or having a nervous breakdown, they wonder about you, they think you're drifting off, they think you're freaking out, you know what I mean?

You give up very lucrative careers, and you give up power, and you give up prestige, and board memberships, and president of this, president of that, and worldly success, and you've found something more important, and they don't understand it. Of course, the other thing upsetting is they can't control you anymore, you see, because they're into their ego games, and they can't understand why prestige doesn't interest you anymore, why power doesn't interest you. All these little carrots they hang out, and you don't bite at them, and they figure you've got to be crazy.

It's just that you've found something far more satisfying, something far more powerful, something which ultimately is far more helpful to mankind. The reason I'm here today is because I just want people to know that there's something powerfully effective, ultra-simple, that can relieve suffering on every level, physical, mental, spiritual, allowing them to achieve your physical goals, your goals in the world, your goals in relationships, and your spiritual goals. See, in the evolution of consciousness, we go through three major stages, which has been well-discarded throughout the ages.

First, we're into havingness, then we're into doingness, and ultimately and finally into beingness. So when we're coming from lack, what we're motivated by is the desire to have, and those motivations of desire, lust, fear, grief, anger, and all become very activated. Once you have gotten your energy up and your consciousness up so that you can have, now having is not really your problem.

Once you reach sort of like middle-class respectability, you realize you can have. You've got two cars in the garage, the kids are going to college. Having is no longer a thrill.

Everybody's got a Cadillac in your neighborhood. Big deal. So now what do you get into?

Now you go into doing. Once you've achieved havingness, doingness is what's important. So now you're on the board of this and the board of that, and you're running the PTA

meetings, and you're the chairman of this, and you're the president of the company, you're head of the committee, you're into beautifying your environment, keep San Francisco beautiful, and you're into improving the world and doingness.

And then as you see what your doingness is all about, and you see what doingness, where it really comes from, what it's achieving, and you see what your role in it has been, doingness no longer is where you're at. And you come into the experience of your own being. And with this method, you rather rapidly come into the experience of your own perfection.

You begin to experience your beingness. The content of what's going through your consciousness is no longer important. What runs through the water is no longer important, it's the water.

You realize, you see? It's not the goldfish, but the water that the goldfish is going through. So now what fish is running through the tank is relatively important because you realize that you're the water.

So you're the all. You're it. You're what there is in the universe.

I'm what's happening.

[Speaker 4] (6:47:01 - 6:47:43)

Let the laughter fill the room. David, before we had the music come in there, and I was listening to you, and it just occurred to me that it was sounding as if you've discovered with this method a way to circumvent or short-circuit all of the great religious traditions of humanity's history, that here's a way to literally reach enlightenment as it were, or discover who you are without having to adopt a particular philosophy or tradition.

[Speaker 3] (6:47:44 - 6:53:43)

That's true. The reason being that what you study is a spiritual study where truth is discovered by someone else. When you accept hearsay evidence without knowing it through your own experience, then it's a program.

It's a program when it's not a realization, an unfoldment of your own. In other words, what happened to some historical figure 2,000 years ago is absolutely fascinating. It doesn't help you one iota.

It's when the same experience unfolds in you, and then you see what that person was saying to you. What the person was saying to you is that just as it happened within me, it can happen in you, and you will discover the same things about yourself that I found. So this method allowed me to find out that that is so.

The reason I have not been studying any spiritual things and consciousness things is I

really don't want to contaminate myself with more programs to be released. How would you relate it to your experience with Buddhism? Well, let's take it, you know, how do you realize the truth of any spiritual truth?

When you think of it, what are the various techniques possible? You can meditate on it, you can contemplate it, you can repeat it as an affirmation, you can chant it to yourself as a mantra. It's as though you're desperately trying to convince yourself that the truth is something you don't know.

If we remove the barriers between yourself and truth, then the truth dawns upon you, and the truth just is, it just is, and nothing need be said about it. So that, let's say, let's take the laws of manifestation. As you keep releasing, and you're letting go of all these programs and limitations, what happens is if you think a thing, it comes into manifestation, and as you go on with the releasing method, it comes into manifestation almost instantly.

You don't need to read anything about the laws of manifestation, because what's happening is that all your needs are automatically fulfilled as you flow through the day. Everything is effortless. Everywhere you need to go, a car pulls up and takes you.

A thought of food instantly produces food, and you don't need to read anything about the laws of manifestation, because manifestation is what's happening, and it just becomes obvious. And after a while, you notice that you'd rather be careful of what you think. And one day, I said to my friend Randy, I said, it'd be nice if we had a cat around here.

Well, that one thought was sufficient. Everybody and his brother, for the next two weeks, offered us cats. We had litters of cats, and we'd go to the supermarket, the clerk would say, hey, you know, we're home for a cat.

And I said, we'd better cancel cat, because just the one thought, the energy, you see. So, you discover the laws, the spiritual laws of the universe by yourself. All by yourself, you discover them.

You discover that what you begin thinking about, what you give energy to, is what comes into your life. And these are ancient laws, you know, written by all the great sages. But you discover them for yourself.

So, you don't have to practice Sazen anymore? No. Those are methods of quieting the mind.

And as you release, the mind becomes automatically quiet. You don't need artificial means. I mean, I've gone all through mantras and meditations, and swinging and singing and jumping, and I've done them all.

And they're artificial means. These are artificial means to quiet the mind. They're artificial.

To chant to yourself one sentence over and over, to try and get yourself into an almost hypnotic state of mental quietude, is an artificial state. And the minute you get off, the minute you uncross your legs and stand up and go back into the world, the chaos starts in your head again. So, it's unnatural and it doesn't work.

I want my mind to be silent, because there's nothing pressing, nothing I have to get. Because I'm not coming from lack. I have it all.

There's no need to go out into the world to get what is already mine. So, I'm released from it. In other words, one day I was teaching a class of miracles, and a student came up to me and said, Hey, how come you still wear glasses?

And I said to myself, Good question. How come I still need to wear glasses? Here I am a perfect being, with all power at my disposal, and I just never thought of it.

So, I said, Gee, that's a good question. So, I took them off. I've never put them back on since.

Well, I wore glasses for 40 years, because of my opium astigmatism. And for the first six weeks I went through, I was sort of like Mr. Magoo. And actually, my internal spiritual guidance is what the program I had going then is, I see what I need to see when I need to see it.

So, I often got close to the cliff. Which is, I got close to the cliff, I saw the cliff. For about six weeks.

Then after six weeks, the fear went away. And all of a sudden I noticed I could read perfectly. And I could see anything I needed to see.

And now my vision is perfect. This is 40 years of myopia and 40 years of astigmatism. So, I don't need to do any eye exercises.

I don't have to chant affirmations to myself. Oh, I have perfect eyes. And let go wanting to have bad eyes.

And looking for what is the payoff of having bad eyes. And going through all these circumlocutions. All I have to do is let go of the limitation.

And experience the perfection of my own being. A perfect being. Then having such power, the body follows instantly.

You know, within a certain period of time. And follows suit. So, the body will obey what the mind believes.

And as you see your perfection and affirm it, then the body automatically responds. All these diseases and deformities and limitations fall away.

[Speaker 4] (6:53:43 - 6:53:52)

Bob, is this what happens in the course itself? That people have the experience that David is so eloquently describing for himself?

[Speaker 2] (6:53:53 - 6:55:08)

Well, it usually takes more than one or two releases. But people it depends of course where people come into the course from. A couple of courses ago, the man I mentioned who ran the marathon and had pain in his heel, kept releasing throughout the course.

And kept releasing on whatever feelings came up by himself as we were in class. And at the end of it, he said to the class that, you know, I have been releasing. I could just see the expression on his face getting lighter and lighter and lighter.

He said, you know, I have released my fear of death. Well, for most people that's a very big one. And everyone in the course reaches a state of calmness, of peacefulness, of tranquility.

Of caring not so much about those things that they cared about before. What people would think about them. How they're going to do what they're going to do.

Having to push and rush in order to get things done. So, a lot of people they reach the state of knowing that there is a peacefulness that they can attain their own way. Whether they go all the way or not is pretty much up to them.

[Speaker 4] (6:55:08 - 6:55:44)

But they can do it with time. And they feel better and better and better. Well, I can go out to Bodega Bay and spend a few days and watch the dawns and watch the sunsets.

And have that same feeling of peacefulness. And I find that a lot of my concerns drop away. And a lot of the things that I attach myself to as being important aren't nearly so important anymore.

What's the difference between what you're talking about and that experience that is available to many people? You know, it may be in Bodega Bay. It may be a high Sierra mountain backpack.

[Speaker 3] (6:55:45 - 6:57:39)

It may be any number of things. You like to have that Himalayan feeling on 42nd and Broadway, right? I'll never forget the first time I had it on 42nd and Broadway.

I'd been in a little cottage in the woods. And I was in such a state of profound peace. And I sort of avoided going to the city.

And then finally it came up that I had to go to the city. And I'll never forget that night. I went into New York City.

And I said, you know, this city has changed. Something incredible has happened here. It's like a blanket of peace.

Underneath the hubbub of the city, which is on the surface, underneath it was an enormous peace and a power holding it all together. And I felt the love that was holding this city together. Without the powerful love emanating from more evolved people, the city would absolutely destroy itself.

Because the amount of negativity there is staggering. And yet I felt a tremendous peace and calmness that never left me. And it was funny.

I remember I was walking down Fifth Avenue. And this old, what the world would call a bum was walking down the street. And I looked at the bum and instantly we recognized each other.

And I recognized that he was one of the ones from whom this enormous, powerful peace was emanating to the city. This is a man who no longer needed anything from the world. He didn't need a thing from this world.

When we first learned the method, as Bob was saying, we go after our goals keep changing and they get higher and higher. When we still want things in the world, we go into the world and we get them. Now that we've released all the things between ourselves and getting those things, they come into our life rather easily.

And then we find that that doesn't bring us happiness. And so we say, well, what else is there? And that's how we go from having this to doing this, and ultimately into being this.

[Speaker 4] (6:57:39 - 6:57:54)

So in a very real sense, your 20 years of practicing Buddhism was a very important element in the level of realization or understanding that you've reached through this method.

[Speaker 3] (6:57:54 - 6:59:07)

It was frustrating, see, because it's slow as compared to this method. So a realization that it took enormous time and effort, with other slower techniques, yoga techniques, I mean I've tried them all, where this method just spontaneously comes into your experience in a relatively short time. I mean, it's a rather short time.

In a few years, one's consciousness can advance enormously. As I said, the difference in the amount of fear I was holding, for instance, I wouldn't get within a half a mile of the Grand Canyon. You'd have to strap me to a stretcher to get me to the edge.

And I think I'd go unconscious with terror. I mean, I really was terrified. And I can literally sit on the edge and look down.

So that enormous fear, I always look at that as sort of a getting the tighter of the quantity of one's fear that you're holding. That amount of fear just has disappeared. Any technique that can do that in such a short time is a very powerful technique.

I've done psychoanalysis, I've been in psychoanalysis, and after four years of psychoanalysis, I can look back and see what I let go of. And frankly, I can let go of that much in a day, less than a day. At least the technique is so fast and so powerful.

[Speaker 4] (6:59:09 - 6:59:13)

So people should be flocking to this from all over, it would seem to me.

[Speaker 3] (6:59:13 - 6:59:21)

Frankly, we didn't want the public to know about it before because there weren't enough teachers to teach the method. Now there's enough teachers, I think, to handle.

[Speaker 2] (6:59:24 - 6:59:29)

We have six teachers. I'm teaching the course on the west coast. On the east coast, there are five, and there are more in training.

[Speaker 3] (6:59:30 - 7:00:43)

So we've got teachers. In the book, there's a book coming out called The Book of the Method. We'll explain the method, and actually we'll take the reader through quite a few releases.

And anybody can begin to experience what it's like if you can look at a feeling you're having right now and ask yourself, could you let go and change that feeling? And this brings you very close to how the method works, that it's simply a letting go-ness, a willingness to let things flow and let them go. And of course, fear comes up because we have the idea if we don't control things out there, you know, the disaster will strike.

And then we discover that it's exactly the opposite, that our attempt to handle these things out here is exactly what's preventing the perfect solution from flowing in on us. And we discover all the truths of the Tao and Taoism. We discover all the truths the Buddha ever spoke.

All the truths ever spoken by mankind become your own inner experience and unfoldment. And now they're truly yours because you know, it's not hearsay. That, you know, what happened to somebody else at some other time and age, it's your experience here and now.

[Speaker 4] (7:00:47 - 7:01:29)

My guests are David Hawkins and Robert Scott, and we're talking about the Sedona Method, a way of releasing yourself into well, into, it sounds to me like total happiness and fulfillment and joy. I'm wondering as again, it occurs to me that since now you've trained a group of teachers and more teachers are being trained, books coming out, it sounds to me like you're gearing up to take over the world with this method. Is that what's happening?

I don't think so.

[Speaker 2] (7:01:30 - 7:04:16)

The course when it first started out was really, there were a few people around Lester and I think David mentioned earlier that people wanted to make a guru of him and the way the course has developed has really been a reflection of that first attitude that Lester had, that we really don't want to become a mass movement, that's not the idea, but we'd like to make it available for anyone. And David's talked a good bit about the very outer reaches, but I'd kind of like to bring it back to the very practical things that people can get from the course, because we teach it to people who are ordinary people, as well as to people who are psychics, actors, writers, painters, what have you. And the course is really designed in the way that everyone gets what he or she wants from it, the way they want to do it.

So recently I had a course in which a grandmother, a lady 72 years old, and her granddaughter, 15, were both sitting next to each other for the whole four days. The girl just felt more and more comfortable as she was able to release her feelings of resentment towards her parents and sister, feelings of disappointment. Her sister had gone off to college and this girl missed her, and she just felt better and easier and easier about the whole thing.

Her grandmother was living with her husband who just retired, and that was a source of friction. Frequently I think the most dramatic effects of using the method of current relationships, where people used to a relationship of conflict, I'll pick at him, then if he picks back I'll pick harder, or I'll make a little remark and if she rises to the bait I'll give her the old silent treatment or I'll let her have it. When people stop doing it, when they release their feelings of wanting to be liked or wanting to get attention through being ornery or bothering another person, the relationship becomes peaceful immediately.

We've had people take the course, husband and wife, who always had a stormy time. Soon after they do it, boy, things are easy, they enjoy being with each other, everything's easy, calm.

[Speaker 4] (7:04:17 - 7:04:25)

What about those people who may seemingly have it together pretty well? Do they get benefit from going through it?

[Speaker 2] (7:04:25 - 7:05:34)

Well, we taught the course in the corporate structure, in New York primarily, but can do it here. These are people who are successful in business. We teach them a way to do it more easily, to get their work done faster.

An architect in San Francisco, as a matter of fact, recently took the course and found that he was able to do his work in a quarter of the time. He was more creative, he could do it faster, his mind wasn't cluttered up by feelings that interfered with his ability to create, to see the problem, and do something about it. So it's an action course where we're concentrating on getting rid of those feelings that keep us stuck, inactive, not doing what we really want.

So for active people, it enables them to make decisions quickly, to take the course that's appropriate, to see clearly, using their discrimination, what needs to be done and the best way to do it, what's a waste of time. So that they go straight to the point, get it done.

[Speaker 4] (7:05:34 - 7:05:46)

There are many people that go around thinking they're not stuck. Does it take a recognition that has some stuck feelings to really get benefit from the course?

[Speaker 2] (7:05:47 - 7:06:27)

It takes a desire, yes. The want to is the thing, obviously, that motivates people. If someone is completely comfortable, happy with the way they are, why would they want to do anything else?

If you see that you've been, you may have reached a comfortable point, and a lot of people who are successful have. They've done a lot, they've achieved what they want, they feel fairly satisfied, but there's still something missing. That feeling of something missing is the motivating point.

And then they'd like to go, get the whole, go for the whole, go for everything.

[Speaker 4] (7:06:28 - 7:07:03)

I'm wondering if this is a technique or a method that allows one to avoid having to go through what most of us have to go through, which is our total life experience, to come to a recognition or a realization that it isn't all that it was cut out to be, and somehow we missed one of the links along the way that allowed us to find out what it was all about. Is this a way, like if you're 18, to avoid the pitfalls of the 20s or the 30s, the 40s, etc.?

[Speaker 2] (7:07:03 - 7:08:45)

I'd say just from my own experience of teaching the course that it isn't, it's not a substitute. Everyone comes into the course as we are in our lives with very different point of view, different problems, different desires, and to each is given according to his need. How some people, that this is not a cure for adolescence or for middle age, it's not possible to do that.

However, as people with the problems associated with those times release them, they can sail through them with an ease that you wouldn't believe. So I think that you can't, sometimes people want a shortcut and I don't think people should have the impression that you can shortcut the whole system. We need to take the mass of accumulated negative feelings that we've built up over the years and release them.

We cannot pretend we don't have them and jump off them. That's the reason that a lot of people who meditate or are concerned with spiritual paths find themselves stuck, and you mentioned the word stuckness, I think appropriately. What's sticking them?

Well, it's the stuff that's still there, that they have tried to get up above, but it's still holding them back. Feelings, you can be very interested in spiritual techniques, spiritual paths in that direction, but if you're annoyed at your landlady because she hasn't heated your apartment enough, that's going to keep you stuck there, no matter how well you do anything else.

[Speaker 4] (7:08:46 - 7:08:55)

Do you find, the two of you find, that you still have sticky places come up in your life? Oh, sure, from time to time. David, how about you?

[Speaker 3] (7:08:56 - 7:11:04)

Not anymore, but I certainly went through an awful lot of garbage. I went through an awful lot of garbage. But it isn't that it could be avoided.

In fact, the beauty of it is you no longer have to avoid feelings, because you don't have to be afraid of feelings. I was afraid of feelings for many years, because there didn't seem to be any effective way to handle it. In other words, if you really let up into your feelingness, how angry you really were at somebody, you would just have a terrible Sunday afternoon, just walking around with these angry thoughts and feelings, and I

found mechanical ways of getting rid of it.

You know, I'd go out and polish the car, and I found that got rid of anger, for instance. But I was afraid of feelings because there was no method, you know, to handle them. If you let all that anger up, what are you going to do with it?

If you express it, goodbye relationship. And if you suppress it, it reactivates your ulcer. So, I was afraid of feelings, because really, I was at the mercy of them, see, I was at the effect of the feelings.

Now I had a method that I could disconnect the feelings, you know, as they came up. Now I'm no longer afraid of feelings. Tell me anything.

Hit me with anything. Put me in any situation. Drop me in the desert.

It doesn't make any difference because whatever the feeling is, I can handle it as it comes up. Because I'm not afraid of feelings, I'm not afraid of any situation. There's no place I won't go.

There's nobody I won't see. There's nobody I won't be with. There's probably no experience that I would say no to, because whatever it brings up in me, I can handle.

You know, you're really at the master switch, you might say now. Now you see how simple the whole thing is. All these suppressed feelings, over the lifetimes, all with the same basic motive.

Security of the body. That's really what it all amounts to. And all the implications thereof.

And as you let them go, you find that there is something else that accomplishes the same things effortlessly.

[Speaker 4] (7:11:04 - 7:11:06)

Have you found security, David?

[Speaker 3] (7:11:06 - 7:12:10)

I have total security. Each and every moment. And everything I need is supplied as I need it.

There's absolutely nothing I need. I have it all. There's absolutely nothing I'm without.

So, if a thought comes through my mind, it comes in. One day, we were talking about, how can we get the knowledge that there is such a method available to people. And it crossed my mind, I thought, well, New Dimensions would be a great place to talk.

All it took was the thought that it would be a great place. These are the kind of people,

this kind of audience is interested in this kind of thing. Something simple, effective.

They've heard all the complicated programs and all. People that are able to hear truth. What is simple, obvious, and effective is very obscure to the average person.

But I feel that listeners, such as you get on your program, are able to hear this kind of thing and put it to good use. They're like I am. You hear it, you try it, you find out if it works.

If it works, you turn others on to it. If it doesn't, you say, well, something else I tried.

[Speaker 4] (7:12:12 - 7:13:35)

David, I want to thank you for giving us that thought and for being with us here on the radio. And Bob, thank you. I've been speaking with Dr. Robert Scott, teacher of the Sedona Method, and Dr. David Hawkins, someone who has obviously experienced the benefits of the Sedona Method. If you'd like to find out more information about the Sedona Method, you can write to Sedona, Star Route, Box 264, Sausalito, California. The zip code is 94965. Phone number, for those of you in the Bay Area, is 383-3150.

That address again, Sedona, Star Route, Box 264, Sausalito, California, 94965. The phone number in Northern California, 383-3150. If you're on the East Coast and would like to find out about Sedona, you can write to Sedona, 30 East 76th, New York City, New York.

And the zip code is 10021. That's 30 East 76th, New York City, 10021. My name is Michael Toms.

On behalf of the entire New Dimensions Radio family, I'm wishing you well.